THE RELIEF SOCIETY MAGAZINE

ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
ROOM 29, BISHOPS BUILDING, SALT LAKE CITY, UTAH

VOLUME VII $1.00 a Year—Single Copy 10c NUMBER 10

OCTOBER, 1920

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WHAT OF THY VICTORY, O WOMAN?

Mary Foster Gibbs.

"What doest thou, O woman, out in the market place,
The ballot in thy eager hands, a smile upon thy face?"

I come to sing a victory song for women everywhere,
I bring a troop of happy girls with flowers in their hair

"What hast thou done, O woman, to win this battle so,
What weapons wast thou girded with; how fell thy bitter foe?"

I had my tears and laughter, my patience long and wide,
I had both right and justice, so God was on my side.

What will you do, O woman, with this great power you've won;
Your home, your child, your duty, how will you train your son?

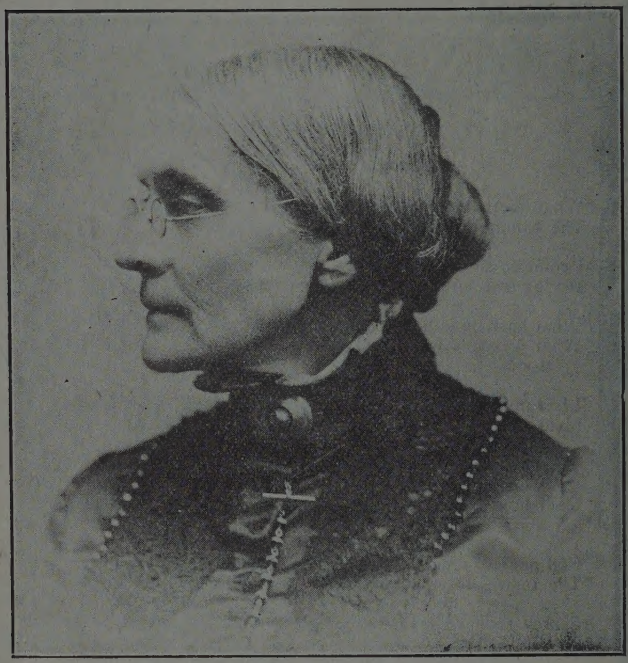
God gave to men the leadership; of them he will require
The answer to your questions; they build our alter fire.

Search thou, O man, thine inmost soul, and measure thy life force.
A stream can never higher rise than its own level source.

So here I stand, O questioning man, the ballot in my hand,
And I ask you, what will you do, with this fair freedom's land?

"Together let us build our homes, together win each fight
For truth, for righteousness, and faith, for purity and light.

So shall we live, so shall we die, in liberty and love.
So shall we both find welcome sweet in our dear home above."



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Section I. Rights of the citizens of the United States to vote shall not be denied or abridged by the United States or any state on account of sex.

Sec. II. Congress shall have power by appropriate legislation to enforce the provisions of this article.

Ratified by the Thirty-sixth State Term, August 26, 1920.

THE
Relief Society Magazine

Vol. VII October, 1920 No. 10

Testimony of President Emmeline B. Wells.

The following beautiful testimony of our honored elect-lady was delivered in a Temple meeting, May 4 , 1919, but has just been furnished to the "Magazine" by the Church reporter, Elder F. W. Otterstrom.

I think this is the third fast day that I have made up my mind that I certainly would speak, but did not because—well, there is always somebody ready to speak, and I guess I am not quick enough. I feel that I have a testimony to bear, that I have always kept from the very day that I entered the City of Nauvoo and saw the Prophet Joseph. He came down to the boat to meet the Saints who were coming from the eastern states and the middle states up to the west. I had been baptized by the wish of my mother, who became a Latter-day Saint as soon as she heard the gospel, but I had no testimony and I had not very much faith, because I did not know much about things. I was always interested in the people that were scholarly and in the greatest schools of the world, and I was particularly happy to believe that I was going to be very great and prominent. When I came up the river on the boat and standing on the top of the boat to see the prophet on the landing from the boat, I knew instantly then that the gospel was true by the feeling that pervaded me from the crown of my head to the end of my fingers and toes, and every part of my body. I was sure then that I was right, that "Mormonism" was true and that I was fully paid for all the sacrifices that I had made to come to Nauvoo. I felt that just to see him would be worth it all. I had been prepared in a measure for seeing him, but I want to tell you I was not disappointed, because there never was a man like him. The only incident where a man resembled him was when Brigham Young announced himself as president of the Church

and the successor of the Prophet Joseph. I don't remember the words, but that was the announcement that he made in the grove on Temple Hill in the City of Nauvoo. There were but very few people that knew he had come. They knew all the twelve were away at the time the Prophet Joseph and his brother, Hyrum, were slain, and I think very few in that audience knew that Brigham Young had returned. When he came forward and made that announcement the whole company arose and exclaimed, in one voice, you might say, that it was the Prophet Joseph. I was standing in a wagon box on wheels, so I did not have to rise, but those who were seated arose and made that exclamation. I could see very well, and every one of them thought it was really the Prophet Joseph risen from the dead. But after Brigham Young had spoken a few words the tumult subsided, and the people really knew that it was not the Prophet Joseph, but the president of the quorum of the twelve apostles. It was the most wonderful manifestation, I think, that I have ever known or seen, and I have seen a very great number.

It was my privilege when I first went to Nauvoo to become acquainted with one who was known all over the Church as "Mother Whitney." I was in the homes of Latter-day Saints as soon as I arrived, and the same evening I heard the Prophet Joseph talk to the people. A large number of us had gathered at the Murdock home on Temple Hill. I did not know that the prophet was coming, but he came that evening. I have never felt anything so very wonderful as that evening when he talked to us. But I did not speak with him, nor did I shake hands with him, or go near him, but afterwards I was very intimate with him and recited for him and sang for him. I was closely associated with people who knew him. Then, when he was taken to the prison, I saw him as he went. I remember very well the day when his body was returned. The heavens poured out rain, just as if the heavens wept over him. But this manifestation of power and of the mission of the Prophet Joseph I have promised myself and promised others, great men and great women, that I would always testify of it. It was my privilege to be in the family of Bishop Newel K. Whitney, to which home the prophet went when he came to Nauvoo; and perhaps I will testify here—most of you have probably heard it —that they had not so very long been married. They had two or three children and were questioning in their minds to which church they should belong. I think neither of them had belonged to any church. Brother Whitney, I think, had been brought up in a family that had no religion at all, but

had been quite a prominent singer and dancer and delighted in all those things; but they prayed fervently to the Lord. At that time there was a great revival of the Campbellites in the state of Ohio, where they were then living. They were living not far from Kirtland and when the prophet came, he came into the store kept by Newel K. Whitney. He had been a trader with the Indians, selling furs in New York City and Boston, and buying things in return. The prophet came into the store from a sleigh that was outside, and went up the steps into the store. He reached out his hand to Newel K. Whitney, and said: "You have prayed me here, now what do you want?" Newel K. Whitney was so abashed and was taken by surprise so that he could not recall anything about it and the prophet had to repeat the question until this man remembered that he had prayed for a prophet to come. He received him into his home as soon as he came, and it was with the Prophet Joseph that he went to New York afterwards and borrowed money to start the Kirtland bank. Of course, many of you have not heard of the Kirtland bank, I suppose, and its failure; but when they were in the City of New York, staying at a hotel, I think the third story, they were standing on the third floor—that was as high as the houses were in New York at that time. I have heard the bishop say so,—Newel K. Whitney with the prophet looked over onto Long Island Sound, or the ocean, and he said to Newel K. Whitney: "This city will yet be destroyed. There will not be one stone left upon another to tell where it stood." I think there isn't anybody now to tell the story but myself. I don't know of anyone else unless it is some of Bishop Whitney's children; but I have no doubt but this prediction will be fulfiled. I have often reflected upon it when I have been in New York City, that that great city will yet be destroyed, by an earthquake, I suppose, or something of that kind. At any rate, all the prophecies of the Prophet Joseph Smith will be fulfilled. I have no more doubt about that than I have that I stand here today, fearing and trembling as I do. I have not any doubt of it at all.

I wanted particularly to tell you of the manifestation when the mantle of the prophet fell upon Brigham Young. After that we had the greatest faith in him, the greatest that could possibly be; and we have had great faith in all those who have followed him.

I am very grateful that we have Richard W. Young. I remember his mother very well and what a faithful woman she was, faithful under every circumstance and privation. I have known all the leaders of the Church that have been of

very great consequence and a great many hundreds of other people and I have borne testimony to the people over and over again in the city of Washington and in the city of New York and to many great people and in the city of Boston that what I was brought up to think was the next thing to heaven.

I have been everywhere, and everywhere that I have been, I have borne my testimony. I recall a time when I was in Washington meeting with the committees. I was with a committee of five and I was saying something rather important. Susan B. Anthony was presiding. A woman away off in the corner arose and said: "That woman is a 'Mormon.' She ought not to speak here." I rather trembled, but Susan B. Anthony arose and said: "Don't take any notice of her. If you go on they will not think of it." I went on and she did not hinder me. I have had many opportunities to bear my testimony and I have never been ashamed or fearful in any way to do so. I was not fearful at that time but it rather annoyed me to have that brought up in a very large assembly of people, to have some one call out that I was a "Mormon"; because at that time the "Mormons" were not so favorably considered as they are today.

I am very happy that I have lived to be the age that I am and that I am still able to bear this testimony to the truth. The first day of last March I had been in the Church seventy-seven years. When I was here in meeting that day I was very anxious to speak but I did not get an opportunity because I did not jump up quick enough so I did not have the opportunity to speak. But all along, after the first of my being baptized—and I was baptized at the wish of my mother and not because I knew the gospel was true; and she died as much a martyr to the gospel as if she had been shot. She was one of those who accepted the truth when it first came to her. She suffered much because when they were driven out, she was driven out and endured many terrible hardships, so that she died by the wayside and was buried on the way. They were all martyrs to the truth.

I pray that the Lord may continue to bless us. I am sure He will. I have no doubts about it. Especially I feel today to bless Richard Young—President Richard Young I suppose we ought to call him—because I know how much his mother suffered for the gospel's sake and I know how good he has always been. Some of us can be good always; sometimes we are not, but we are wayward, but I think Richard has always been good as near as I know. I feel that I have spoken too long. I pray the Lord to bless you, Amen.

A Domestic Drama

Abigail Howe.

CHAPTER I.

Very few people approved the sudden love match made by Charlie P. Winthrop and Myrtle Ann Foster. For one thing, Charlie was not strong, and he had been obliged to leave college in his second year because of weak lungs, and everybody knows how grave is the risk when anything like tuberculosis is concerned. While Myrtle—she was much annoyed when anyone added the Ann— was only eighteen, and but just graduated from high school.

Myrtle cared very little what anybody said. She closed her pretty red lips with a rather matured snap, and held her curly head very high as she finished her wedding preparations.

It was a sunny day in April, twenty years ago, that the young people had chosen for their wedding day. They had decided to have no wedding festivities, and this fact had perhaps accentuated the acrid gossip of many acquaintances; for people do feel a bit cheated, in spite of their philosophy, when two lovers take the final interesting step of courtship, if they are not there to see and share in the delightful solemnization of the vows, with the usual attendant festivities.

Charlie was sensible and conscientious; he realized fully the burden he was assuming. But the bright, gay girl by his side was floating in a sea of rose-colored romance.

"What a queer thing for Myrtle to do," said Aunt Fanny to Mrs. Foster, after the small wedding feast was over. Aunt Fanny was, of course, a privileged character; which means usually privileged to say unpleasant or sensible things others dare not say. "How singular it is that Myrtle should take a fancy to Charlie Winthrop; he is so modest and bashful, I wonder how he ever got courage to pop the question. Now, if it had been his Brother Harry——"

"Harry did pay some attention to Myrtle," said the mother, patiently, "but when Charlie began to come to the house, Myrtle took a greater fancy to him, and between them they have managed to get themselves married, for which I am duly thankful."

"Thankful, Mary? Thankful to have your only girl married, and that, too, when she is little more than a child? And

she knows absolutely nothing of housekeeping or sewing. You have kept her in school all her life. I must say I pity Charlie Winthrop."

Mrs. Foster looked at her sister with sharpness. "You can reserve your pity for those who need it; Myrtle has brains; I am not afraid. I have shielded her from drudgery all her life; she will have plenty of time for disagreeable things from now on."

"Of course, Mary, we all have our way of looking at things, but I can see nothing but trouble ahead of a pair of children going out to take up a farm in Idaho, neither of them knowing a thing about practical life."

"What's an education for if it doesn't help you to do things?" mourned Mrs. Foster with a weary sigh. "I had little enough schooling, and I have been determined Myrtle should have all I could give her. Anybody can pick up housekeeping. That doesn't take an education. Don't you worry about Myrtle, I don't."

The other lady looked a disgust she had no mind to express. But she added, after a pause:

"When do they start for this ranch in Idaho?"

"Tomorrow or next day," answered the mother. The excitement and heavy work of the past few weeks had almost worn her out; and she was longing for a few hours of quiet in which to rest mind and body.

To Myrtle there came no suggestion of doubt or dismay, that lovely, cool, gracious day after her wedding in April. Charlie had decided there would be time to take the whole trip to Idaho in their bran new wagon, and just now Myrtle was helping to pack the great wagon box full with all the jolly new things which she and Cecil had been buying for the past week.

"Myrtle," called the young bridegroom, after a long day's work, from the back of the wagon, "Myrtle Ann, get my list which I laid on the wagon seat and see if everything is checked off."

"I don't see any list," the girl replied. "You don't need it anyway, Charlie. We've got everything we need, and more, too, and I wish you would not call me Ann. I hate the horrid old-fashioned, poky name."

But the young man could not be thus satisfied. His girl-wife laughed at him for being "fussy;" but he could not go on till he had discovered his lost written directions. And at last they were found, the packing was finished, and the shades of evening brought an end to toil and care.

Then they sat down on the wagon tongue to "talk

things over." The young groom drew the girl close to him, and said with playful earnestness:

"Mayn't I call you Ann? Myrtle Ann? You know I love old-fashioned names. I want you to call me by my own second name, Peter."

"O, I never could," shuddered the girl. "That is the ugliest name in the English language. So common and so plain."

"That's why I love it, dear. I used to beg my sister, Emma, to call me Peter because it was plain and common and good."

"Well, I'm mighty glad your name is Charlie. That's so sweet and romantic. You will always be Charlie to me."

Then, turning her gaze to the golden sunset in the west, she exclaimed:

"I can hardly wait to get out of the city, and be really on our way."

"So you really think you will like roughing it?" exclaimed her young husband. "It will be lots of hard work, and very little play, sweetheart."

The girl was moved deeply at the tender concern in the voice of her companion; but she was too ignorant of life and the possibilities of hard work to have any fear of the future, so she said, blissfully:

"Why, Charlie, I can imagine nothing so perfectly lovely as our honeymoon will be; all alone, traveling to our new home, the boundless sky above, and the boundless desert about us."

Charlie put his arm closely about the bright romancer, and drank in with enchanted ears, the pictures she was painting.

"It will far surpass the honeymoon trip of 'The Virginian,' and you know how we both loved that book."

Yes, Charlie knew; he had never "figured out" just how much that book had done in shaping his plans for an outdoor life on the Snake river. His sound sense prevented him from becoming the rank idealist his lively imagination and love of the beautiful would have made of him; for he had the saving grace of common or uncommon sense. But even he was young—and a bridegroom! And so the crude outlines of his father's backyard were softened by the pale moonlight into a very possible Arcady; and the uncomfortable seat on the wagon tongue became a throne on which sat his queen—his queen! Her words were jeweled prophecies, and his heart beat in tune to every uttered sentence.

"Why, just think of camping out!" went on the girl. "The stars for our compass, and the dewy grass for our pil-

lows. You can get up very early and catch the sparkling, shining, trout for our breakfast, while I will sit beside the stream and watch you fish. The bright sunny days will find us on our way, singing for very joy in life. When we rest for the noontide hour, I will read Shelley and Keats to you, while you lie in the shade of some pine tree beside the fleeing river. And at night, we will count the twinkling stars as they flash between their folds of blue, then silence and peace will fall upon our souls like a mantle and we will be alone with God and each other."

The young husband's heart throbbed with a painful joy as he clasped his arms about his sweet young wife, for her charm of intellect and power of imagination stirred him with a profound sense of his unworthiness to be the mate of so bright and so superior a creature.

That there were such prosaic things as camp biscuits, and lizards, garter snakes, and tin dishes to wash, lingered in his mind with a sting of practicality that convinced him of his own inferiority to this dazzling creature who could invest even the dusty road to Idaho Falls with the green and gold of a mediaeval romance. To be sure, Charlie himself knew little of Idaho except the fleeting glimpses, caught from the car windows on his one train trip there in company with his father two years before, but he had camped out in Brighton several times; and for all he knew, the road to Snake river might be fringed with pines and bordered by silvery, trout streams. One thing was quite sure! God had given him the dearest, sweetest girl on earth for a wife, and he would love her and serve her with his whole heart and soul.

The first day of their journey was really delightful. Rather cool in the shade, but with the warm tenderness which April capriciously bestows at times upon the budding trees and springing wheat. The road through Davis county was one long garden delight. The busy haste of spring was in the air, and birds trilled with swift reply to the insisting hum of the insects who sped on jewelled wings through the young alfalfa.

The noon hour was a delightful picnic; and the two hungry children—for they were little more—drew out the delicious surprises which a fond mother had folded in tissue and put in the silver papered box which was to hold their first day's provisions. And when they had untied the ribbons from the small round box in the center of the larger one, and found that it contained a tiny wedding cake, all trimmed and festooned just for them two alone, their appreciation vented

itself in ejaculations from the youth and little screams of delight from the girl bride.

"Isn't mother the dearest ever?" she cried, "to make us a really, truly, wedding-cake all our own? Fancy the pleasure of eating some of your own wedding cake instead of giving it all away to your friends!"

After the repast was over, the young man began packing things back in the box, and clearing away the debris of the meal from the wagon seat.

"You know just how to travel and fix everything, don't you, Charlie?" asked the girl, as she watched her companion deftly repack the box.

"Oh, yes," answered he, "my mother taught all her boys to be handy about the house, while both my sisters can milk cows and harness a horse. It never hurts anybody to know how to do things."

The girl brushed her dress, and stood up. She made no reply to her husband's remark. She did not care to say exactly what her own training had been; she felt there would be plenty of time to face disagreeable and unfamiliar tasks when they reached their final resting place and settled down to home life. Just now, she was constantly putting herself in the place of the Virginian's bride; and did not the charming hero in that story, catch the trout, cook it and serve it, on that never-to-be-forgotten honeymoon? With a graceful impulse she put her arm about her companion's neck and murmured:

"My hero! My husband!"

Which bit of lovemaking completely banished all thoughts of sordid work from both young minds, and set them instantly on the magic carpet which would transport them into the paradise of peace.

CHAPTER II.

The most perfect period of human life has been called by poets and sentimentalists, the honeymoon. Sweet, the very air weighed down with honied fragrance, every thought a thrill, and every sound a hidden spring of music! But the moon wanes—the sun goes down—and even the stars are sometimes hidden from sight. The sky is purple dark when Luna swings her gleaming globe away from all earth-dwellers, and if a cloud is anywhere about, the far and silent stars are soon obscured, while gloom and darkness brood with heavy wings above the hearts of men. The stars are there—oh yes—always stars. No matter if the moon has gone away to cast its sweet capricious light upon some other land—the

stars are always there. But ah, it sometimes is that hearts are young and vastly inexperienced; and years and sorrow only can draw aside the cloudy curtains of our sky so that our eyes may see the stars which shine and shine for us and all mankind. It takes some hearts a many years to learn to walk by starlight. The steady, silent, sure, and faithful starlight. We want the moon, and how we cry to have it put within our foolish reach, that we may play forever neath its radiance. What silly babes we are!

Three months may sometimes seem three days and sometimes as three years. But when young hearts are in process of readjustment, in that vital, critical, darkened period of the honeymoon, three months is very long, so long, and sometimes the weeks grow very full of pain and strange misunderstanding.

The desert has a charm all its own; the wide sweep of horizon, the wind-swept clouds across the pale blue sky, the soft silence and infinite peace, all these appeal to the soul of the artist or poet, and form an artistic atmosphere at once elusive and absorbing. However, the mental atmosphere created by immediate physical surroundings can quite obscure, if not entirely alter, the aspect of distant scenery, and make even an earthly paradise seem ugly and dull.

And certainly the long stretches of sage-covered lands with the sluggish waters of the Snake river winding through hot banks of sandy soil did not make a paradise to the eyes of the moody girl who stood at the door of a tent in southern Idaho, on a hot August afternoon, four months later than the opening of this story. Myrtle saw with discontented eyes, the partially raised, small frame skeleton, which was to be a home some day, when her young husband could leave his crops to complete the work. The brown, broken face of the land about her was appalling in its dark ugliness, and the distant checker-board of rich green which represented her husband's summer toil and future hope, had no pleasure for her eyes. For it was those green fields for which he left her, hours before she was awake in the morning, and returned, oftentimes, after she had carried her lonely body to bed in the sultry, early night.

"O mother," escaped the yearning lips of the girl, as she stood in the glare of the noon sun, "Why did you not prevent me from accepting such a death in life? O, mother, mother," and dry sobs shook her frame. The honeymoon had waned, the clouds obscured the sky, and there were no stars visible to the young wife's eyes.

The tent itself was unspeakably miserable in all its untidy

details. Flies swarmed over the unwashed dishes on the table, the bed was unmade, with the once dainty quilts soiled and bedraggled; bundles and unsightly piles of clothing littered every corner of the large tent. The carpet looked as if it had not been swept out for days; while over its dusty, soiled surface, crawled a huge toad in search of flies. The cook stove sat outside the tent, under a bower of once fresh green willows, which were now rapidly drying up and casting their brown leaves in fluttering showers everywhere. Near the stove was a small rocking chair.

The young woman moved from the tent pole and walked listlessly toward the chair under the shade. Just as she turned to sit down, a snake lifted itself from the cushion and looked lazily at her.

"Oh, God," she screamed, her voice cutting the heavy hot silence like bolted lightning, "Oh, God!" and she fled into the tent, pulling down the flies with quick trembling fingers.

She flung herself on the bed with long, quivering moans, pitying herself with passionate abandon.

She knew the snake was an innocent blow snake, and that there was no one within miles of her to hear her cries, but she was ill, and weak with the weakness of inaction and deep discontent, and so she lay there sobbing and moaning with heartsick insistence.

She heard at last the sound of an approaching wagon, and she knew her husband must be returning for his noon meal, but she could not, or would not, rouse herself. She felt that she hated herself and him, and indeed life itself was bitter and hateful.

"Myrtle, Myrtle," called the quick, sharp voice, of her husband, with a note of anxiety in its sharpness. "Are you there, Myrtle?"

The girl did not answer. Her heart was quivering with grief and recent fear, and a sullen silence closed her lips.

In a moment the tent door was dashed aside, and Charlie strode within. The disorder and confusion was a common enough spectacle to the weary eyes of the young bridegroom; but his heart stirred at the sight of his wife lying face downward on the bed. Perhaps she was ill; perhaps..... but his tender heart could not bear to conjecture.

"Myrtle," with a softened tone of voice, "are you ill? Has anything happened?"

"Myrtle," again, as there was no response from the silent figure. Then, putting his hand on her shoulder in a sudden alarm, he tried to turn her face towards him, crying, "What is it, Myrtle?"

"Nothing is the matter; only——I hate you! Hate this horrible country and everything in it. I want to go home to my mother——now——today. I can't live here another night. This awful, awful country. I would want to die every day of my life if I had to spend the rest of my life here. You never told me what horrible things there are here, and you know I can't bear to be alone all the time. I am sick of it all. I want to go home!"

The young man stood above her with rigid limbs, and eyes of somber anger. He could hear only her first words and they cut into his soul like tempered steel. She hated him—hated him!

He could not remember her youth—he was too young himself for that—nor her lack of training and experience. He had been remembering that for these days and weeks past, and because of that he had humbled his pride and performed the household tasks which were rightly her share of the daily burden of home-making and housekeeping. But he had worked and waited and hoped! And now this was the end of it all! All his beautiful dreams!

With an inward moan of agony he looked about him, and felt, rather than saw, the confusion and disorder around. Mingled with a slow remorse, because he had arisen early and had left the household tasks undone to hurry away to his watering of the grain, was a slow, rising resentment that he had been obliged to do both the man's and the woman's work. He was a man—albeit a tender-hearted, sensitive one, trained by a wise mother to be especially careful of all womankind, but not even his mother had exacted housework at his hands, only under exceptional circumstances, and he felt inwardly that his young wife was quite able to bear part of her burden. And yet—now—now she was angry because for one morning he had failed to do the work rightfully hers to do. And she hated him—hated him! Oh, the humiliation of such words! Hated him!

Well, he would get away from her, out of her sight! Then for the first time he remembered her last words. She wanted to go home. Home to Utah, and her mother!

Without a word, he hurried out of the tent, and jumping into his wagon, drove rapidly away.

Myrtle listened to the roll of the wheels and wondered dully where he was going. Her anger had partly spent itself in wild words, and she was frightened at the effect of her outburst on this young husband whom she hardly yet understood.

Where had he gone? What was he about to do? Leave

her alone—alone in this horrible wilderness, with the nearest house five miles away? Oh, the cruelty of such behavior! He, the man, afraid of nothing, with all the power and strength in his own grasp, to leave her, alone and frightened beyond speech. Oh, how bitterly she hated him for it all. Cruel, heartless, selfish brute that he was!

The hot silence about her crushed her like a palpable weight. With a stifled moan—for she feared to pierce the silence with a single cry—she sprang to her feet and began to gather up her own belongings. She packed all her clothes in her large trunk, flinging aside every garment belonging to her husband; and into her small hand satchel she put her toilet articles. She bathed her face, and dressed her hair. All the time with set teeth and a wild determination to walk to the nearest ranch house and beg or buy a passage to the railroad station.

Just as she was adjusting her collar, she heard the soft roll of light wheels approaching, and she flew to the tent door

"Hello, Mrs. Winthrop. Your husband says you have received a sudden call home, and he has arranged with me to take you to the station. Is this your trunk? All right! I can put out the hind seat, and set it in the back of the carriage. Get right into the front seat with me, and we'll be off in a jiffy."

"This is very kind of you, Mr. Olson," murmured Myrtle, as she followed him about with a dazed air. She watched him tie the tent flies down securely, and a sharp pang of shame assailed her as she saw, with his eyes, the miserable confusion thus shut out from view. But she had started out to do this thing, and she knew she would carry it through.

Her neighbor made no comments as to the looks of the place, but chatted away about the crops and the weather. He volunteered no information as to the whereabouts of her husband, and she was too angry and proud to ask for it.

So they started away in the burning afternoon, a cooler breeze circling about the light carriage top, as they whirled swiftly onward.

The last glimpse Myrtle had of her tent showed her the rocking chair by the stove under the bowery porch, and she shuddered as she remembered the lazy, occupant of her own cushioned seat, the fearsome snake. Then she turned her eyes resolutely southward, where lay Utah, home, and mother.

(To be continued.)

Household Hints

Jeanette A. Hyde.

The art of furnishing suitable appetizers and vegetables to go with meat is seldom seriously considered. Therefore, commencing with this issue, we will offer some suggestions, in response to a request from many subscribers. Carefully planned menus with balanced food values well considered, are, as a rule, cheaper in cost than meals not well considered.

The list of vegetables given in this department may be added to as one desires or according to family tastes.

Let us consider first the foods which furnish an agreeable accompaniment to beef—whether it be boiled, plain, pot roast, baked or diced in flour, boiled or braised.

Mashed potatoes go well with pot roast and to be good must be served hot, having been thoroughly mashed before adding the hot milk or cream, well seasoned with salt, and if desired extra nice and fluffy, one tablespoon of baking powder may be added to them at the last good whipping up. Change the bill by using baked potatoes, browned, boiled, new potatoes served in cream, or new boiled with skins on.

With steak, use French fried potatoes, mashed, shoe string, fancy diced or hashed brown potatoes. Other vegetables which are most acceptable with steak are: spinach, corn, onions, squash, Brussels sprouts, cabbage, tomatoes, string beans, celery, peppers, and carrots.

Always choose light desserts for a meat dinner, as the meat with its rich gravy furnishes sufficient fat. Such desserts are: fruit tarts, cereal or bread puddings, plain or layer cake, corn starch pudding, fruit or Jello desserts. Light pickles and sauces as relishes add a delicious flavor to the midday heavy meals. During hot weather it is almost necessary to dispense with the meats, hot broths, and soups, using instead fruit cocktails, melons and so forth as an entree. Such light foods introduced at the beginning of the meal cause the gastric juices to flow and thus prepare the stomach for the digestion of the heavier foods which are taken in the second course of the dinner. Iced soups and bouillons are in good taste and demand during the summer months.

Miscellaneous Hints:

Grease the sides of the rice or macaroni kettle to avoid its boiling over. Creole cooks put about a salt spoonful of lard into the rice kettle, claiming that it not only prevents

boiling over, but also keeps the individul shapes of the rice kernels better.

* * * *

Make little pies on the zinc screw tops of fruit jars. They hold about a spoonful of fruit filling and make a neater dessert to put in a lunch box than a piece of cut pie.

* * * *

Before stuffing green peppers soak them in weak salt water.

* * * *

Tough meat may be made tender by placing in plate of vinegar water, or rubbed freely with lemon juice.

* * * *

Brown sauce is improved much in flavor by using a little onion juice.

* * * *

Peach Fritters.

Peel, cut in quarters, take out stone, dip in batter, dry in hot fat, drain on oil paper, and sprinkle with powdered sugar.

* * * *

Almost any whole fruit cut into slices, dipped in batter, and fried in hot, deep fat, will make good fritters, which served with chops are very popular and delicious.

* * * *

Fritter Batter.

Two eggs, well beaten; ⅛ teaspoon salt; ½ cup milk; pinch of nutmeg or cinnamon. Enough sifted flour to make creamy batter, dip in fruit, and fry in hot fat.

As this is the season for string beans we give the best method for preparation of same.

String beans should be put into rapidly boiling water to which a teaspoon full each of salt, sugar, small pinch of baking soda has been added. Leave the cover off while the beans are cooking, and they will be a beautiful color.

Beans should be cooked at least two hours before they are really ready to serve. One-half hour before dinner, add two or three onions, or, if liked, add a clove or mint leaf; especially if they are to be used cold for salad.

For fireless cooker or electric stove cooking of string beans, put them in cold with one or two tablespoons of butter —no water at all—and cook them three hours. Peas are even better cooked in the same manner. Water soaks out rich flavors from the vegefables. Carrots, onions, and cabbage may be deliciously cooked in the same manner.

A NEW BREAD WRINKLE.

We housekeepers are always glad to get a little new side light on our daily tasks of preparing food for the family Graham bread is very popular and healthy for most people. Nowadays we like to use shorts and bran and rye flour, mixed with white flour, especially when there is anyone in the family who is constipated and in need of bran in some shape. A modest old friend taught me to use buttermilk or sour milk lately in mixing bread, using just the same amount of yeast that I otherwise would. The bread comes up twice as quick, is light and crumbly, and is never soggy and sticky. Of course, soda should be used with the buttermilk, unless one likes the little acid tang which always is found in European breads raised by leaven.

One quart of white flour, ½ pint rye meal, ½ pint bran, 1 pint shorts or graham flour, 1 quart of buttermilk, 1 teaspoon soda sifted in white flour, 1 yeast cake—2 is better if bread is set in the morning, 2 teaspoons salt, 2 tablespoons of sugar, soak yeast cakes until soft, pour buttermilk and other ingredients into the flour and mold thoroughly.

GRAPEFRUIT MARMALADE.

Emma A. Empey.

Cut one large grapefruit in thin slices, leaving rind on the fruit. Select bright, yellow, smooth-skinned fruit and take out seeds.

Slice one lemon thin, cover both these with one quart of water and let soak over night.

Let boil until soft next morning; when boiled about one-half of an hour, measure fruit and juice and add one pint of sugar for each pint of juice. Boil again for one-half of an hour or more until it jellies.

This will make a number of glasses of marmalade with the pleasant bitter taste so relished by English housekeepers

James H. Anderson.

Utah's population in 1920, according to the census bureau, is 449,446.

Egypt is to be given self-government at an early date, under British protection.

France is short of foodstuffs for 1920-21, and the United States is expected to make up the deficit.

Lightning killed two ministers near LaPorte, Indiana, on August 9, while engaged in a revival meeting.

C. C. Neslen succeeded E. A. Bock as mayor of Salt Lake City, in July, Mr. Bock having admitted the unlawful taking of city funds.

Fiume, over which there has been much trouble since the Versailles treaty, was recognized in August as an independent state.

Taxes in Utah for 1920 jumped up to an amazing figure in the various assessments and tax levies made in August.

Poland's troops were winning against Soviet Russia in August, but the prospect of ending that war was not close.

Several Utah-Idaho sugar company directors, and some

others, were indicted at Salt Lake City in August, charged with making large profits in sugar sales.

In Denver, Colorado, in August, during riots by striking street car men and their sympathizers, there were seven persons killed and nearly 100 injured.

At Lehi, Utah, on August 17, a hailstorm did much damage. Some of the hailstones were six inches in circumference.

In Palestine, the Jews have a 10,000 labor army engaged in building up different sections of the country around Jerusalem.

Paul Deschanel, the newly elected president of France, has presented his resignation, owing to an illness that affects his powers of mental application.

The international yacht race for the American cup, between the American and British yachts, was won by the American yacht "Resolute" in August, against the "Shamrock IV."

Extracts, used as intoxicating liquors, were placed under the ban in Utah in August, after agitation following a public exposure of the traffic.

Europe was in special turmoil in August, Great Britain and France being greatly worried over the Polish question, and over the Greco-Turkish situation, in each of which war prevails.

In Mexico, at the last of August, Francisco Villa had gathered a large force and was threatening to resume his guerilla warfare against the Mexican government.

Russia is suffering a famine in 1920, for the better grades of food, and it is predicted that the poor food there will result in the near future in a sweep of fatal diseases.

The Greek premier, while in Paris, France, on August 13, was shot in the shoulder by a Greek conspirator, and severely but not fatally wounded.

Utah's assessed valuation of property in 1920 is $22,000,000 over that of 1919; but this is rather an increase in valuations for taxation purposes than an actual increase in property.

In the French chamber of deputies, on August 12, the Versailles treaty received general denunciation as a "monument of iniquity," since it had not worked out the way the peace conference had anticipated.

Jews in Russia, Poland, and Germany, to the number of nearly 200,000, have been killed in various persecutions in those countries since January 1, 1920, according to reports gathered by Jewish investigators.

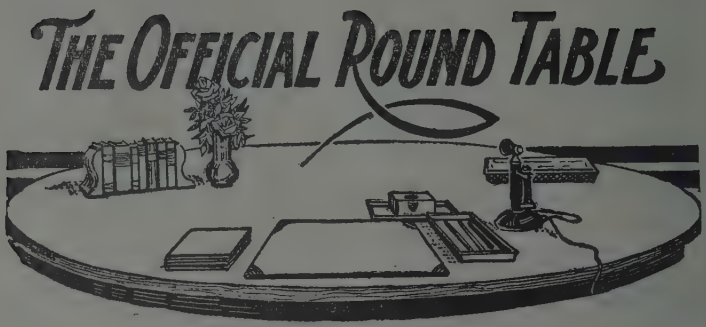
Woman suffrage throughout the United States became an established fact on August 26, by proclamation of the adoption of the nineteenth amendment to the national constitution. Tennessee was the thirty-sixth and final state necessary to ratify the amendment, and that action took place in August.

SMILE.

Mrs. Parley Nelson.

If you smile at the world, it will smile back at you,
Don't waste time in fretting or sighing,
There's demand for the people who do and who dare,
Who never give up or cease trying.
This life has a mission for each to fulfil,
There is no time for moping or grieving;
With a smile on your lips and a song in your heart
You will find it's a good world to live in.

Rexburg, Idaho.



MRS. CLARISSA SMITH WILLIAMS MRS. AMY BROWN LYMAN

Notes from the Field

Western States.

This interesting group of women represent the Trinidad Relief Society. While this society is only a few years old, its members have, from the beginning, been very active in all phases of Relief Society work.

From England.

The following notes are taken from a letter recently received at Relief Society headquarters, from Virgil B. Stallings, president of the Nottingham conference. The letter was accompanied by a list of subscribers for the "Relief Society Magazine."

"Thinking that it may be interesting to the Relief Society presidency, and readers of the "Magazine," and sisters who have left the Nottingham conference, I gladly send a brief report of some of the splendid work done by the Relief Society sisters in the far-off England.

"I am pleased to report that we have four Relief Society associations, fully officered, and in good running order, in the Nottingham conference, and that under the direction of their presidents, they are doing some splendid work.

"They are always ready and willing to donate their time and means for the benefit of others. I find them extending blessings to the poor, sick, and the needy, both in and out of the Church, and always looking for an opportunity to do good.

"The Darby Association gave £1 to a fund raised in that city to help the sufferers of the Louth disaster, and received the thanks of the mayor of that city, and still better, the approval of our heavenly Father.

"In visiting the sick in the General Hospital at Nottingham, to my great surprise, I found them there, extending cheer and comfort and giving to the sick and suffering things they otherwise would never receive, and leaving in that great institution the loving spirit that directs the great Relief Society work.

"I am sure that with the "Relief Society Magazine" in their hands as a guide, the associations will be better prepared for the future and will be able to accomplish even more than in the past, for I testify that that is their desire."

St. George.

Mrs. Esther Louisa Miles, former stake board member, passed away on July 17, 1920. Mrs. Miles was a consistent Latter-day Saint, a devoted and loving wife and mother, and a faithful Relief Society worker. For twenty-four years she has performed the duties of ward treasurer, and has been a member of the stake board for fourteen years.

Wasatch Stake.

Owing to her removal from Wasatch stake, Mrs. Sophia Luke was honorably released from the office of president of the Relief Societies of this stake, at the quarterly conference held in Heber City, Sunday, July 25. Mrs. Mima Broadbent, former first counselor to Mrs. Luke, was sustained as president, with Mrs. Clara P. Clyde as first counselor, and Mrs. Eliza Rasband as second counselor. Mrs. Luke has

been a very efficient leader, a faithful worker, and her own energy was an inspiration to her fellow workers, and the love and esteem in which she was held was evidenced by the large attendance of Relief Society women from all the wards in the stake, at a testimonial given in her honor on May 16, 1920. Mrs. Luke was sustained as president of the Wasatch stake Relief Society, November 19, 1916.

Blaine Stake Activities.

The following program, arranged for the Relief Society one-day convention in Blaine stake, may give suggestions to other stakes who contemplate holding ward conferences or conventions:

10:30-12:30—Meeting of all genealogical workers of the priesthood and Relief Society in the interest of a stake excursion to the Logan temple.

12:30- 1:30—Intermission.

1:30- 2:30—Special instructions on the following: Enlistment committee, "Relief Society Magazine;" Relief Society nurse school; letter files and order blanks.

2:30- 2:45—Teacher training and recreational leadership.

2:45- 3:00—Duties of organists and choristers. Relief Society song book demonstration.

3:00- 3:45—Social welfare work.

3:45- 4:00—Questions and discussion.

These ward conventions were held in the place of ward conferences. The Relief Society ward presidencies with their officers, teachers, and class leaders were in attendance.

In the interest of the membership campaign, and as an incentive to ward enlistment committees, a prize has been offered to the association having the greatest number of new active members. In the interest of sacrament meetings, a second prize has been offered in this stake, to the association having the greatest number of Relief Society members present at Sacrament meetings.

Great credit is due Mrs. Laura J. Adamson, president of this stake, for this splendid work in the interest of child welfare. The state department has assured Mrs. Adamson that they will be pleased to co-operate with the Relief Society further, in the interest of the health of the children of this district.

The genealogical department is co-operating very efficiently with the priesthood in the interest of family records and temple work. Joint committees have been organized in each ward. These committees consist of a ward representative of the Genealogical Society, selected by the bishop from the priesthood, and the Relief Society ward genealogical chairman. During the summer it has been the aim of this committee to see that every family in the ward purchases an L. D. S. family record book, and gets it up to date. Also, to interest the stake workers in an excursion to the Logan temple, especially those married people who had not, as yet, entered the temples in their own behalf. These committees have acted as agents for the L. D. S. family record books, and have kept a sufficient number on hand to meet all demands. They have become thoroughly familiar with all matters pertaining to the book, and have given individual instruction and help with regard to the information placed therein. Arrangements are now practically completed for the excursion to the Logan temple, when it is hoped that a large number of people will avail themselves of the opportunity to accompany the party.

Bannock Stake.

Early in the summer, the Relief Society co-operated with the stake genealogical agent in arranging an excursion to the Logan temple, and as this was the first attempt made in this direction, the stake and ward workers were more than delighted with the response. The excursion numbered 150, practically all of whom gave service in two sessions each day. A donation of $57 was made to the temple.

With a view of "enthusing" district teachers and class teachers, a convention has been held for these two groups of workers, and an appeal was made to all ward presidents to have their entire corps of teachers and class leaders present, which was done in almost every instance. The stake board was present in a body, and took charge of the work. The convention was also honored with the attendance of the stake presidency, the bishops of the wards, and the husbands of the ward and class teachers, who were special guests of the

occasion. At the close of the convention the stake board entertained those present at a lawn party when dainty refreshments were served. The program was carried out as follows: Co-operation of the bishops and entire priesthood with the Relief Society; Importance of teachers' work, both from a standpoint of teaching and welfare work; What kind of women should we have as teachers, and, what shall the teachers teach? The class teacher and her work—preparation, presentation, and assignment; the duties of the members of the class to the teacher; Round table discussion of the problems of the ward teacher and the class teacher. These talks were all given by the priesthood. The music was under the direction of the Relief Society stake chorister and organist. An instrumental selection and a duet were given.

Boxelder Stake.

The Boxelder stake has recently held very successful conventions or conferences. On June 15, conference was held at Willard, for the Willard and Perry associations; one at Bear River City for Honeyville, Harper, Corinne, Bear River, and the Evans branch. The stake board was divided, six members going to each of these two group conferences. A third was held at Brigham City, on June 22, for the four city wards and Mantua. The attendance at Willard was 90, at Bear River City, 119; at Brigham City, 350. The program consisted of music, readings, guide work, district teachers' work, and ward reports. In addition to this splendid program, talks were given on the work of the Mutual Improvement Association and the Primary Association, and the women were urged to support these organizations. This plan enabled the stake to reach many more than they would have done by holding a stake conference, and it was very gratifying to the members throughout the stake, as they appreciated having the conferences brought closer to them. The enrollment in the Boxelder stake is 872, and in these conventions, 600 members were reached.

Eastern States Mission.

Under the direction of Elder Knudson, superintendent of the Sunday schools, and Miss Edna Hardy, president of the Relief societies of this mission, week-end conferences have been held in various branches in the mission in the interest of Sunday school and Relief Society work. The main purpose was to have the local people prepare and take part in

the program, which was thought to be a good way of "enthusing" them in their work. A definite program was followed in each instance, given principally by local members. In the Relief Society department topics were given as follows: Opening address and report by branch Relief Society president; five-minute talk by each of the officers and members of the society—subject, What the Relief Society means to me; song, local member; What the Relief Society can do for this branch, by branch president; The keynote of a successful Relief Society, by conference president; Music, local member; Vitality of Relief work, by visiting member; Closing remarks, by conference Relief Society president, Edna Hardy. In addition to this special program, the officers and teachers of the Relief Society met conjointly with the missionaries and officers and teachers of the other auxiliary organizations. These conferences were held at Scranton, Pa.; Albany, N. Y.; New Haven, Conn., and New Bedford, Mass.

The organization at Philadelphia was reorganized on June 9, with Mrs. Carrie Obendorfer, president; Evelyn Jorgensen and Nessina Mattler, counsellors, and Julia Vache Schelin, secretary and treasurer, and Albina Doughty, organist.

Tennessee has at last rendered justice to the women of her state, and to the United States as well, by passing the bill of ratification of the Susan B. Anthony amendment to the constitution; thus permitting women everywhere to vote in the fall elections. Many rejoice, while some are concerned as to the results of this great change in our body politic. Utah women, who have voted for fifty years, can assure doubters that the franchise will be used by good women for good, as it is used by good men for good and wise purposes. The great majority of women now, and always have been, good and righteous, according to their times and education. So the great majority of women will vote honestly and wisely.

One remarkable proof of this fact lies in the peaceful, lawful, patient methods used by the women to achieve their heavenly right. No bloodshed, very little confusion, or strife, has marked their century-old struggle. They have won—logically, legally, and righteously. Honor to the leaders, to the workers, and to the beneficaries of this mighty victory!

The Music Page

By Lucy May Green.

Our new "Relief Society Hymn Book" is out, at last; and, like many other good things, eagerly desired and long anticipated, it is worth waiting for. It will fill a long-felt need in our ward and stake Relief Societies and should find a place in every home. We needed such a book, we asked for it; now let us make use of it.

In the first part of the book we find many of the old favorite "Mormon" hymns, the words and tunes we love so dearly for their association with early Church history, and for the spirit and genius of the gospel which they breathe so eloquently. Some of the best of the hymns of the old countries are also included, hymns which are sung throughout the world; among these we find "Jerusalem the Golden," with its exquisite tune by Ewing, "All Hail the Power of Jesus' Name," "Oh Worship the King," "Silent Night," and many others. A special feature of these congregational hymns is that the music has been transposed into easy keys, bringing it within the range of any of our singers. The patriotic section contains the familiar American songs, with several choice additions, "Freedom Waves Her Joyous Pinions," "Land of the Free," also the "Marseillaise," are included. Another delightful departure is the adaptation of new words to several old favorite song tunes, thus we have "Jesus My Savior," for "Juanita," "Glory Forever," is set to "The Angels Serenade," by Braga. New words are written for the lovely "Aloha," and to the Barcarolle, by Hoffman, we find a new hymn, "We Love to Serve," by John M. Chamberlain.

We can also sing the "Humoresque," by Dvorak. Mendelsohn's "Spring Song." The Rigoletto quartet and Balfe's "You'll Remember Me," and several others. All of these world-wide famous tunes have been adapted and arranged for our Relief Society hymns, by Prof. Brigham Cecil Gates. Relief Society choirs may find several new trios, duets, and quartets, as well as solos. The work of our women hymn writers and composers are also featured, and we find many beautiful numbers, written by Lula G. Richards, Susa Young Gates, Ida Horne White, author of "The Mother's Plea," "Mother," "Gentle Words," "With Heavenly Inspiration." The writer has also "My Friend," and "We Thank Thee Heavenly Father." John M. Chamberlain has contributed some choice numbers, also Evan Stephens and Edwin F. Parry. "The

New Freedom Song," by Lucy A. R. Clark and Evan Stephens, is also included. "Come Saints, and Sing a Joyful Song," the old home song for community singing, is a splendid addition to the book. The song that met with such a warm reception at our recent Sunday school conference, could well be our slogan, let's adopt it, Relief Society workers, "Come Saints, and Sing a Joyful Song." With such a treasure book at our command there is really no excuse on our part. Let us wake up now that war is ended, influenza over, and let us sing unto the Lord a "New Song," and let that new song come from our new-found treasure, our new "Relief Society Song Book."

RELIEF SOCIETY ORGANIZATIONS AMONG NEW CONVERTS TO THE CHURCH.

Lucy Wright Snow.

Much good is being accomplished in our various missions by organized Relief Societies. Women who have accepted the gospel and who have not been privileged to live near a temple, readily comprehend the importance of salvation for the dead, and find great satisfaction and blessing in genealogical research work. Many hundreds of names of their dead loved ones are constantly being sent to the temples. Where the real Relief Society spirit prevails, each member becomes a missionary, and the organization of a medium for rapid spread of the gospel.

Hundreds of tracts and "Relief Society Magazines" are distributed. Friends and neighbors of the Saints are invited to the meetings, and many investigators join with our sisters in making family records and following in general the outlines furnished in the "Magazine."

It is quite impossible, however, for converts to realize, without considerable preparation, the importance and dignity of the Relief Society organization, and there is great need of lady missionaries, competent girls and women who understand the principles of organization and who have the spirit of that calling to prepare the women of the world wherever the gospel is carried, for Relief Society work.

It is too much to expect those who have not had the experience and blessing of attending the various organizations of our Church from the cradle roll in Sunday school, to the great national Woman's Relief Society, to carry successfully a work of so much importance without careful schooling, and

here is where our sister missionaries can do a great and wonderful work.

A unique and splendid preparation work was initiated and conducted by sister missionaries in one of the branches of the Northern States mission. A mothers' class was organized, officers and teachers were appointed to act temporarily, they being changed every few meetings to give each member a thorough insight into the duties of each office or membership. The women were taught that "member" was an honorary title, as well as "officer"; that blessings would follow them in doing this work according to the promises of the Prophet Joseph; that the secret of progress lies in intelligent and diligent team work, and that nothing can be accomplished in this great work except by unity, effort, unselfishness and sisterly love.

If parents living in the stakes of Zion could fully sense the significance of living out in the unorganized world, and the good that can be accomplished in the various mission fields, they would spare no pains in educating their daughters, as well as their sons, to be intelligent ambassadors of truth throughout the world, and the crowning success of a missionary is based on an understanding of the fundamentals of organization, plus preparation and prayerful effort to gain the true spirit of their work.

Detroit, Michigan.

THE UNIVERSITY OF UTAH ENLARGES ITS SCOPE OF USEFULNESS.

In response to an urgent demand on the part of the physicians, the hospitals, and the general public, the University of Utah has installed a course in nursing, which will start with the autumn quarter and be repeated quarterly thereafter.

This course will meet the requirements of several different classes. First, it will be decidedly practical, hence will appeal to young women of high ideals desiring to qualify as superior mothers and home builders.

Second, to those who are working for a college degree and want to reach that goal by taking the most practical and useful courses the university has to offer, and

Third, it will be especially attractive to those who choose to make nursing their profession, because, by a co-operative agreement between the university and the hospitals, the work done at the university, and also that done in the hospitals, will be made a part of the regular training course for professional nursing.

The field of nursing offers excellent opportunity for those who desire lucrative employment; to social service workers and to those who feel the need of such knowledge in the home.

The curriculum has been arranged by the hospitals and the university so as to meet the requirements of the state and national organizations of nurses, and approved by them.

The foundation will be laid by a three-months' study of the theoretical subjects under medical instructors at the university. The remainder of the year will be spent in residence at the hospitals, where students will be taught the practical work under trained nurses. Students will enter the hospital of their choice.

Both the work at the university and that done at the hospital will carry college credits to high school graduates.

The course will be open to all women over eighteen, who have completed the equivalent of one year high school work and it is expected that many mothers rearing families will avail themselves of, at least, that part of the course given on the university campus.

This course will be given in the department of hygiene and preventive medicine. Further particulars may be had by addressing Dr. Heber J. Sears, head of that department.

(This course will not interfere in any way with our Relief Society nurse course, but will be an aid in indirect ways. The work has the hearty approval of Supt. B. F. Grant, of the Latter-day Saints hospital.—Ed.)

Norita

A LEGEND OF BRIDAL VEIL FALLS, PROVO CANYON.

M. M. Warner.

The Wasatch range, with its peaks so high,
Which pierce the clouds and kiss the sky,
With its canyons and chasms, dark and deep,
Its cliffs, precipitous, rugged and steep;
Where rills and rivulets madly bound
From snow capped peaks to the valleys round—
In the days of old, so the legend goes,
Was the home of the Uintahs, the Piutes' foes.
A mighty race were these nature's sons,
Rich in ponies and squaws and guns;
'Twas long before the story was told

Of the treasure vaults of silver and gold,
Which lured the whites across the plains
To the Pacific shores for wealth and gains.
Now the Uintah braves and the Piutes bold,
With lance and spear like Knights of old,
With hearts like steel and steady hand,
Would march to war, at their chief's command;
Then the eyes of the mythic Gods of war
Did gleam with joy, at the din and roar
Of warriors dying, with gasping breath,
Bleeding and chanting their songs of death;
While the dusky maids at the teepee's throne
Were longing and waiting their chief's return.
But so terribly deadly, so bitter the strife,
That many Uintahs had given their life
A sacrifice to their chief's ambition,
Till the band was near to extermination.
Norita, a Uintah chieftain's daughter,
Whose laugh was music like running water,
With large, black eyes so clear and bright;
And long straight hair, as black as night,
With motion and grace, like a spotted fawn
When chased by hunters in early morn,
Had wandered forth on the mountain side
To wait the return of her sire, her pride.
All night she sat by the lonely trail
Waiting and watching; they could not fail
To return ere the moon was three hands high
In the starry dome of the cold-gray sky,
But the hand of death on her chief was lain,
For he was one of the Uintah's slain.
Even then, the blood-thirsty Piute band
Was marching on to the Uintahs' land;
And over the trail on the mountain side,
In single file the Utes did ride.
The clanking hoofs of the ponies wild
Of the coming Utes did not scare the child,
For Norita was young, brave and fleet;
Unconscious of danger, in her snug retreat
She heard them come, 'twas her "chief," she said,
As in joy and reverence she bowed her head
To Manitou above, who had spared the lives
Of the Uintah braves to their children and wives.
But look! the Piutes see with gloating eyes,
This graceful girl whom they deem a prize,
And the swiftest runners, the Piute's scouts,

Are in hot pursuit, with yells and shouts,
As up the mountain side they sped,
To capture Norita, as on she fled
From rock to rock, from crag to peak,
With heaving breast and hot flushed cheek,
Till, on the summit above the falls
Of the "Bridal Veil" enclosed by walls
Of rugged rocks which caused the girl
To stop; her brain was in a whirl.
In front was death on rocks below—
Behind, the muderous Piute foe
Was pressing on and up and near,
With derisive shout and laugh and leer!
'Twas then Norita, in fear and fright,
Raised her form to its fullest height
And earnestly prayed the God of heaven
For her deliverance, or to be forgiven.
One glance behind, she laughed, then screamed,
As far out o'er the cliff she leaned,
Then down into the falls she leaped
While angels hid their eyes and wept.
The superstitious Piute sons,
Could hear her sighs of pain and moans
As down into the falls they gazed;
With blanched cheeks they stood amazed.
The old pioneer can tell the tale,
Of how the Utes did strike the trail
In superstitious fear and dread
And refused the Wasatch more to tread;
And how the snow with blood was stained
And how the river, when it rained,
Was red with the blood of the Uintah girl
As down the gulch 'twould plunge and whirl;
And how at midnight, near the falls,
When the moonbeams lingered on the walls
Of the rugged sides of the Wasatch peak,
You can plainly hear Norita shriek,
And see her form on the crag above,
And hear her song of death and love!
'Tis a haunted place, this canyon deep
Where Norita made her fatal leap.
Go see this spectre of the chieftain's daughter
And hear her moans near the falling water!

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VII **October, 1920** **No. 10**

The Deadly Foes of the Night

We women who slip past the middle-age period of fifty, on to sixty, racing past to seventy, then linger along beyond seventy, eighty and even up to ninety, as a very few of us do, we women face and nightly vanquish many foes. We do not say much about it, for we are not loquacious about our fears as men are—but we do have a good many pitched battles with our mental foes. We are quite willing, as a rule, to discuss our bodily aches and pains, from toothache to cancer; but when it comes to disclosing our horrid, silly, unnecessary, but excruciating fears—we just can't do it. If men suffered half the tormenting dreads and mental alarms that obsess our nights and that intrude occasionally upon our waking, busy hours, everybody in the family, down to the last grandchild, would know all about it and be on the watch for every symptom; moreover, we would, in such a case, have our husbands as dry nurses, be sent off on restful trips to California, and people generally would be watching more or less eagerly and interestedly for the next development.

But we women—well, you know how it is yourself. There are the shooting pains of rheumatism which bring dire forebodings of heart trouble; there is the old heart itself which wakes us up in a perfect panic of fright with its wobbling and trembling about nothing in particular, that you can recall, only that your heart is "acting up again;" there

is your side, or bowels, or chest, which has dull, heavy, or sharp, stinging pains which instantly bring your appendix, a cancer, your gall or your lungs, before your mind's eye, showing to your imagination either or all of them in the last stages of gangrene; or it's your head which buzzes or throbs or shoots, suggesting blood pressure, hardening of the arteries, or paralysis, or worse still, mental collapse and brain disorders; and finally, there you lie awake, beside your peacefully snoring husband, hour after hour, breathing deep, counting sheep, saying over hymns, or fighting off depression and gloom, as the hours strike laggingly on, leaving you to wake suddenly and shudderingly with the worst fear of all—the fear of a fear—and you ask yourself why you are such a coward and fool that you will allow yourself to suffer so needlessly and so unwisely. Wake up your husband and tell him about it? To hear his oft-reiterated charge to you to be "a reasonable human being and to stop worrying?" Not while you are a woman! For that's what we all are, and the good Lord made us as we are. Sensitive, so we should cuddle and pet our babies; sympathetic, so that we might help men and each other to bear with the sins of the world; imaginative, so that we could look into the overgrown boy's heart of the man sleeping beside us and realize that he is not cruel, only tired and wakened out of sound sleep. The Lord made us full of all fears so that we should set them up as barriers against evil, disease, and death, for our little ones, our husbands, and ourselves. This is how God fashioned us women.

Well, then, when you wake next time with a sudden panic of heart-strangling fright, or lie sleepless through the night fighting the good fight of faith against fear, prayer against evil, just remember that there are myriads of women doing exactly the same thing, at the same time, all over the earth. Women have so suffered and feared since the gates of paradise were shut against Eve. It is only the selfish, cold-hearted women, trained by false environment, or by false modern religion, who would teach you to close your tender heart to fear or to sympathy. But when the fears become unbearable, rebuke them in the name of Christ. All evil and darkness must depart when that holy name is named. Then remember the promises made to you by the priesthood, claim the fulfilment of those promises and cling to the iron rod, the word of God. President Grant often quotes the promise that the fruits of righteousness are peace, sanity, love, rest, and all faith. So, once more offer up a prayer, rebuke your fears in Christ's name, and turn over and go to sleep!

Guide Lesson Suggestions

Lesson I.

TESTIMONY AND GENEALOGY.

First Week in October.

The Penalty for Neglect of Temple Work.

That the mind of the prophet dwelt continuously, during his later years, on the subject of salvation for the dead, is proven again and again in his writings and in the history of the Church. The doctrine seems so simple, so comprehensive, that the Latter-day Saints seized upon it with eager delight and hungered for more light and still more light. The following extracts give the prophet's ideas in more detail and especially his emphatic declaration that unless the temple is built in Nauvoo, "we shall be rejected as a Church with our dead":

NEED OF TEMPLES.

In an editorial from the "Times and Seasons," vol. 4, page 595, occurs the following:

BAPTISM FOR THE DEAD.

The great designs of God, in relation to the salvation of the human family, are very little understood by the professedly wise and intelligent generation in which we live. Various and conflicting are the opinions of men concerning the plan of salvation, the requisition of the Almighty, the necessary preparations for heaven, the state and condition of departed spirits, and the happiness or misery that is consequent upon the practice of righteousness and iniquity, according to their several notions of virtue and vice.

The Mussulman condemns the heathen, the Jew, and the Christian, and the whole world of mankind rejects the Mussulmans. Koran regards others as infidels, and consigns the whole of them to perdition. The Jew believes that the whole world that rejects his faith and are not circumcised, are Gentile dogs, and will be damned. The heathen is equally as tenacious about his principles, and the Christian consigns all to perdition who cannot bow to his creed, and submit to his "ipse dixit."

From "History of the Church," vol. 4, period one, page 595. From chapter 35. The doctrine of baptism for the dead.

At the general conference of the Church, held at Nauvoo, October 3, 1841, the prophet said:

One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation has been sent, he has heard and embraced it, and is made the heir of eternal life. Shall the one become the partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers

"none." Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elihah, the Prophet, etc., and restore all things in Christ.

President Smith then announced: "There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord's House; and the Church shall not hold another general conference, until they can meet in said house. For thus saith the Lord!"

In regard to the practical working of this principle we find the prophet announced at the general conference for April, 1844:

As soon as the temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the temple was laid to that effect, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this, the central place; for every man who wishes to save his father, mother, brothers, sisters, and friends, must go through himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.

The Lord has an established law in relation to the matter: there must be a particular spot prepared for the salvation of our dead. Men who want to save their dead can come and bring their families, do their work by being baptized and attending to the other ordinances for their dead, and then may go back again to live and wait till they go to receive their reward.

In an address delivered in Nauvoo by the prophet occurs the following:

My text is on the resurrection of the dead, which you will find in the 14th chapter of John—"In my Father's house are many mansions." It should be—"In my Father's kingdom are many kingdoms," in order that ye may be heirs of God and joint-heirs with Christ. I do not believe the Methodist doctrine of sending honest men and noble-minded men to hell, along with the murderer and the adulterer. I have an order of things to save the poor fellows at any rate, or to

get them saved; for I will send men to preach to them in prison and save them if I can.

There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. There is baptism, etc., for those to exercise who are alive, and baptism for the dead who die without the knowledge of the gospel.

I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go into temples to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them.

In regard to the law of the Priesthood, there should be a place where all nations shall come up from time to time to receive their endowment; and the Lord has said this shall be the place for the baptisms for the dead. Every man that has been baptized and belongs to the kingdom has a right to be baptized for those who have gone before; and as soon as the law of the gospel is obeyed here by their friends who act as proxy for them, the Lord has administrators there to set them free. A man may act as proxy for his own relatives; the ordinances of the gospel which were laid out before the foundations of the world have thus been fulfilled by them, and we may be baptized for those whom we have much friendship for; but it must first be revealed to the man of God, lest we should run too far. "As in Adam all die, even so in Christ shall all be made alive;" all shall be raised from the dead. The Lamb of God hath brought to pass the resurrection, so that all shall rise from the dead.

God Almighty himself dwells in eternal fire, flesh and blood cannot go there, for all corruption is devoured by the fire. "Our God is a consuming fire." When our flesh is quickened by the spirit, there will be no blood in this tabernacle. Some dwell in higher glory than others.

From "History of the Church," vol. 6, period one, page 363.—From President Joseph Smith's address, "Resurrection of the Dead," chapter 16.

Again he says:

Minutes of the General Conference of the Church Held at Nauvoo.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body (i.e. personage), Jesus Christ went in body after his resurrection, "to minister to resurrected bodies." There has been a chain of authority and power from Adam down to the present time.

The best way to obtain truth and wisdom is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should save the dead, than that he should raise the dead.

The Announcement That the Whole Land of America Is Zion.

In an address by Hyrum Smith, the patriarch, in April, 1844, we read:

I never knew a proclamation to be understood at once. President

Brigham Young wished to draw the attention of the brethren, first to build the temple and get your washings, anointings, and endowments; after that to build up branches throughout the nations. We must do all we can to build up the temple, and after that to build churches. The gathering will continue here until the temple is so far finished that the elders can get their endowments; and after that the gathering will be from the nations to North and South America, which is the land of Zion. North and South America are the symbols of the wings. The gathering from the old countries will always be to headquarters.

After the martyrdom of the prophet and patriarch, the Council of the Twelve rightfully took charge of the spiritual and temporal affairs of the Church. An epistle was issued, after matters were regulated somewhat in Nauvoo, and the following extract shows the continued activity of the Church along temple lines. It is interesting to know that the various apostate "Mormon" churches have done nothing towards temple work or temple building. The Latter-day Saints are the only temple building people in the world today.

In an epistle of the Twelve Apostle to the Saints of the last days, we find:

The building of the temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing, as they do, that if this building is not completed speedily, "we shall be rejected as a church with our dead;" for the Lord our God hath spoken it.

QUESTIONS.

1. What you you think of a plan of salvation which should exclude nine-tenths of the children of men?
2. What does vicarious salvation mean?
3. Why might the Saints be rejected with their dead?
4. What is a baptismal font?
5. How many saviors will there be on Mount Zion?
6. What are you doing to become one of those saviors?
7. How shall be best obtain knowledge?
8. Who was the Patriarch Hyrum Smith?
9. Where is Zion?

LESSON 1.
TESTIMONY AND GENEALOGY.
First Week in November.

Temple Work, Now and in the Millenium.

The mind is often drawn out in wonder as to the need of temples and what power and gifts we shall receive there and

when. We like to discover also, the beginning of this work, as taught by the prophet, and further elucidated by his successor, Brigham Young. The Prophet Joseph administered the ordinances of the endowment a year before his martyrdom to Brigham Young, as will be seen from the following extracts, taken from the history of Brigham Young:

May 26, 1843—Met with the Prophet Joseph Smith, the Patriarch Hyrum, Elders Kimball and Richards, receiving our endowments and instructions in the priesthood. The Prophet Joseph administered to us the first ordinances of the endowment, and gave us instructions on the priesthood and the new and everlasting covenant.

May 28 (Sunday)—I met with Bros. Joseph, Hyrum, Heber, Willard, Bishop Whitney, and Judge Adams, when we administered to Brother Joseph the same ordinances of endowment and of the holy Priesthood which he had administered unto us.

May 29—Met at 9 a. m. with the same brethren when Joseph instructed us further in the principles pertaining to the holy Priesthood.

December 3, 1843—Met in assembly room with Joseph, Hyrum and the Twelve, when the ordinances were administered to Elders Orson Hyde, Parley P. Pratt, W. Woodruff, George A. Smith, and Orson Spencer. We received instructions on the priesthood from Joseph.

December 9—W. W. Phelps, Levi Richards, and C. P. Lott received endowments.

December 17—Samuel H. Smith received endowments.

December 23—Isaac Morley and wife received endowments.

Brigham Young said in a sermon, preached in 1856:

We were driven from Missouri after Joseph went up there, and we came to Nauvoo, and the Twelve went to England. While we were in England, I think, the Lord manifested to me by visions and his spirit, things concerning them, until I returned to Nauvoo. Joseph had never mentioned this, there had never been a thought of it in the Church that I knew anything about it at that time. But I had this for myself, and I kept it to myself, and when I returned home and Joseph revealed these things to me, I then understood the reflections that were upon my mind while in England. But this was not until after I had told him what I understood. I saw that he was after something by his conversation, leading my mind along, and others, to see how we could bear this. This was in 1841; the revelation was given in 1843, but the doctrine was revealed before this; and when I told Joseph what I understood, which was right in front of my house in the street, as he was shaking hands and leaving me, he turned round and looked me in the eyes and said he: "Brother Brigham, are you speaking what you understand,—are you in earnest?" Said I: "I speak just as the spirit manifests to

me." Said he: "God bless you, the Lord has opened your mind," and he turned and went off.

About this time came the revelation concerning the baptism for the dead. I know that in my traveling and preaching, many a time, I have stopped by beautiful streams of clear, pure water, and have said to myself, "How delightful it would be to me to go into this, to be baptized for the remission of sins for my forefathers." When I got home Joseph told me it was my privilege. He told me that we could be baptized for our dear friends, but at first it was not revealed that a record should be kept of those who were baptized; but when he received an additional revelation to that effect, then a record was kept. Many, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept of the baptisms and the names of the administrator, those who acted for the dead, and of the dead, and of the witnesses. You can read in the "Book of Doctrine and Covenants," the letter that Joseph wrote when he was away from home in regard to having witnesses at these baptisms. I relate this to show you that the Lord did not reveal everything at once; but I need not dwell on this any longer.

On Sunday, May 1, 1842, the Prophet Joseph writes:

I preached in the grove, on the keys of the kingdom, charity, etc. The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the elders till the temple is completed. The rich can only get them in the temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, given to feed the poor when and how God requires it of them, as well as building temples. There are signs in heaven, earth and hell; the elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus.

That temple work will occupy all of our time in the Millenimm is indicated in the following extract:

At the general conference in Great Salt Lake City, April 8, 1853, President Young said:

We have at least one thousand years, counting three hundred and sixty-five days, five hours, forty-eight minutes, and fifty-seven seconds to the year, if I recollect right, wherein the elders of Israel will enter holy temples of the Lord, and officiate for just such persons as you and me, that have done the work we were called to do in our day, whether it was much or little. There will be hundreds of thousands of the sons of Jacob to administer in these temples for you and me. Joseph, Hyrum, Father Smith, and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation and hold the keys of it, for they are not taken from him, they never were in time, they never will be in eternity. I shall be there, if I live, or if I die. If I die, my brethren or my children will officiate for me; I shall lose nothing through death. Magnify your calling in this Church; and I will warrant you an exaltation just as good and as great as you can ask for.

President Young said April 8, 1852:

Now, do you want me to explain this a little? Suppose I happen to drop off from this state of mortal existence, and leave a great many things undone that I wanted to do. For instance, I am not sealed to my father, and this is necessary, as I was born before the

new and everlasting covenant was restored; consequently, not being an heir, I have to receive my inheritance in my father's kingdom by adoption—by the sealing law. The keys of the sealing power spoken of were to be committed to Elijah for the last days; these are things spoken of. I must be sealed to my father, and thus make a chain of priesthood to connect the links together. Suppose I should drop off before this is done, what a pity it would be for Brother Brigham to go into eternity and not have his work done. Let me be faithful unto the end, and my works will follow me. If I had not a son in the world disposed to do my work for me, by and by, my daughters would have sons and grandsons; and suppose they would not act for me, I have friends on the earth, for God would raise them up for me, to do my work. That is not all: by and by the Lord will say to the sleeping dust, awake, and come forth out of your graves. I am on hand, the Lord wakes me up, or sends somebody to do it that possesses the keys of the resurrection. My dust is waked up, my spirit is reunited to it, and it is made a celestial body, filled with immortality and eternal life. Behold, the first that my children or my friends know of it, I will be with them in some of these temples, and tell them what to do.

It may be of interest in this connection to record that President Young took the endowment for his father, the first day that work was done in the St. George temple. And that was the first day that endowments for the dead were ever given on this earth, so far as is known. Baptisms and sealings for the dead were performed in the Nauvoo temple and in the Endowment House. But no endowments were given in either of the houses for the dead. The following extract from a recent letter written by David H. Cannon, the president of the St. George temple, is timely:

"I quote to you from my dairy, 11th January, 1877:

"Remarks by President Young; 'This endowment was revealed to us in the brick store in Nauvoo by the Prophet Joseph Smith. * * * Today is the first time that an endowment has been given to the dead, of which we have any knowledge. It is possible that something may have been done in the days of Enoch of which we have no account.' This is what I wrote at the time in my own language, and not just in the words used by the president."

At the general conference of the Church, held at Nauvoo, President Joseph Smith, by request of the twelve apostles, gave instructions on the doctrine of baptism for the dead.

"The proclamation of the first principles of the gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally become instrumental in bringing multitudes of their kindred into the kingdom of God."

QUESTIONS.

1. Why is it necessary to record the work done in temples?
2. Who will stand at the head of this dispensation?
3. How can the chain of the priesthood be fastened back to Adam?
4. What is the law of adoption, or the sealing law?
5. What have you done about giving endowments for your kindred dead who may have been baptized for and sealed in the old Endowment House?

LESSON II.
(For October and November.)
WORK AND BUSINESS.

LESSON III.
"BOOK OF MORMON"—BIBLE TESTIMONY.
(Third Week in October.)

Subject: Ephraim in America.

Text: Ezekiel 37:15-22; Hosea 9:11-12, 7:8; 5:15; Jeremiah 31:9.

Aim or Central Truth: Error has delayed truth but never overcome it.

This lesson will conclude the Bible testimony concerning the "Book of Mormon," but will by no means, exhaust the same. Time and space compel us to be briefer than we like to be in order that the remaining lessons, of which there are only two, shall deal with archaeological testimony.

Proposition eight states that Ezekiel is in perfect agreement with Isaiah when he fortells the bringing to light of the "Stick of Joseph" in the hands of Ephraim, and the time when it should come forth, and the nature of the great event, the gathering of Israel, which should commence with the appearance of the "Book."

Since the restoration of the gospel with its principles and its keys, these two factors, like the pistons on a locomotive, have been, and still are, working for the unfolding of God's purposes, and the facts are so apparent and conclusive that we meet the most important objections offered by the enemies of the "Book of Mormon," namely: That staff, rod and stick are used synonymously and interchangeably (1) in the Bible and be accepted as meaning, power. (2) That the "Book of Mormon" does not claim that any of Ephraim came to America.

The unwary might be deceived with this objection, were

it not for the fact that the "Stick of Ephraim," should record certain writings. The writings (history) upon this stick should be for Joseph and for all the house of Israel his companions. Ezekiel 37:15-22. It may be insisted that we read of the rod of Aaron, the scepter of Judah, and the shepherd staff, etc., but they are in no instance used in the sense of a stick as set out by Ezekiel. These terms are not used interchangeably, for they are all symbolic of power and not of history. Our opponents are far afield when they seek to urge this objection against the "Book" when they, themselves, cannot reconcile it with the facts set forth by Ezekiel.

Considering objection number two: It is true the "Book" makes no direct mention of Ephraim, and for a very good reason, as we shall soon see. It is just as true that the "Book" does not state that any of Ephraim was not represented, in either of the colonies of Lehi or of Mulek that came subsequently to America. Neither does the book state that all who came with Lehi were of the tribe of Manasseh. According to the book, Lehi was a Manassehite, but the lineage of the families of Ishmael and Zoram who came with him is not given by the book. Might they not have been of the tribe of Ephraim? Further, when Mulek left Jerusalem for America, according to the book, he brought "a company" with him, but the lineage of the company is not given. Might not Ephraim have been largely represented in this company? Had the book traced Ephraim by lineage to America, it would have laid itself open to serious and disastrous criticism, and herein, in the writer's opinion, is one of the strongest evidences of the divine authenticity of the book. According to ancient prophecy, and because of his sins and abnominations, Ephraim should be scattered among his brethren. "As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception. Though they bring up their children, yet will I bereave them, that there shall not be a man left, yea, woe also to them when I depart from them." Hosea 9:11-12. This does not mean annihilation, for Ephraim has a very important work to do in the last days when the "Stick of Joseph" is to be in his hands, and the Lord shall gather Israel from among all nations of the earth and the islands of the sea. It does mean, however, that his glory as a nation shall be lost. They were to be taken as from early birth and separated one from another, and thus destroyed as a nation. Hosea 7:8 tells us, "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned" Again, "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will rear and go away;

I will take away and none shall rescue him." Hosea 5:14 Here the thought is that Ephraim is to be torn to pieces, scattered. The big thought that comes out of all these prophecies concerning Ephraim is that he had lost his identity as a nation, mixed among the people, and, hence, unable these many centuries to trace his lineage. But in the last days Ephraim is to come out from the people, establish his identity, and assume his responsibilities, as Jeremiah sets forth, "They shall come with weeping, and with supplications will I lead them. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble. For, I am a father to Israel, and Ephraim is my first born." Jer. 31:9. In the last days, Ephraim is to be first in the work. He never has been before. He has been patiently awaiting his opportunity to assume the functions of the first born in that day where he is brought to light through the instrumentality of a prophet standing up with the Urim and Thummim as was the case in the time of Nehemiah.

LESSON III.

"BOOK OF MORMON."

ARCHAEOLOGICAL TESTIMONY.

(Third Week in November.)

Subject: Portions of the book opposed to scientific deductions at the time of its coming forth.

Text: Robertson's History of America, vol. II, pages 28-30; edition, 1790; vol. II, edition, 1776; Ibid, Note 58, to page 298; vol. II, edition, 1790; Ibid, vo. II, pages 31, 35 and 36, edition of 1817, and vol. II, pages 31 and 32, edition, 1796; The American Universal Geography, page 75, edition, 1793.

Aim: Living up to the light we possess often leads to wrong conclusions unless we take God into the reckoning.

When the "Book of Mormon" was first published, in 1829-30, little was known as to this continent's past in any particular. The Indians were here, and in different states of development, from crudest savagery to semi-civilization; but as to who they were, or how they came, science and history were alike, non-committal and unenlightening. What is the origin of America's red man? a curious world had asked. Until the "Book of Mormon" came forth with its definite and positive statements, announcing without equivocation, the

relation of the Indian to the past: that from a high plane of civilization he had retrograded to a state of savagery. None could be found who would venture more than an opinion as to the past of the red man and his country.

It is true that early writers had expressed opinions and set up sundry claims concerning the subject, probably the earliest dating back as far as 1607, when Gregoria Garcia, a missionary in South America, published a work in Spanish favoring a Tartar and Chinese origin. Others followed, but space will not permit of even mentioning their publications and the dates of issuance. It is not our purpose, however, to dispose of these earlier publications summarily. Dr. William Robertson, D.D., principal of the University of Edinburgh, and a member of the Royal Academy of Madrid, as far back as the year 1790, published a work entitled, "The History of America." In this work the learned doctor has canvassed and analyzed the most plusible opinions and conjectures of those from Garcia, 1607, to his own time. Answering his own question set out in his history, "How was America peopled?" he says: "There is hardly any nation from the north to the south pole, to which some antiquary, in the extravagance of conjecture, has not ascribed the honor of peopling America. The Jews, the Canaanites, the Phoenicians, the Carthagenians, the Greeks, the Scythians in ancient times, are supposed to have settled in this western world. The Chinese, the Swedes, the Norwegian, the Welsh, and the Spaniard, are said to have sent colonies thither in later ages, at different periods, and on various occasions. * * * * . We may lay it down as a certain principle in this inquiry, that America was not peopled by any nation of the ancient continent, which had made considerable progress in civilization. The inhabitants of the new world were in a state of society so extremely rude, as to be unacquainted with those arts which are the first essays of human ingenuity in its advance towards improvement. Even the most cultivated nations in America were strangers to many of those simple inventions which were almost coeval with society in other parts of the world, and were known in the earliest periods of civil life with which we have any acquaintance. From this it is manifest, that the tribes which originally emigrated to America, came off from nations which must have been no less barbarious than their posterity, at the time when they were first discovered by the Europeans. For, although the elegant and refined arts may decline or perish, amid the violent shocks of those revolutions and disasters to which nations are exposed, the necessary arts of life, when once they have been introduced among any people, are never

lost. None of the vicissitudes in human affairs affect these, and they continue to be practiced as long as the race of men exists. If ever the use of iron had been known to the savages of America, or to their progenitors; if ever they had employed a plow, a loom, a forge, the utility of those inventions would have preserved them, and it is impossible that they should have been abandoned or forgotten.

"We may conclude, then, that the Americans sprung from some people, who were themselves in such an early and unimproved stage of society, as to be unacquainted with all those necessary arts, which continued to be unknown among their posterity, when first visited by the Spaniards."

(Robertson's History of America, vol. II, pages 28-30, and the same information is found in a later edition of 1796.)

Further, the same author says: "The houses of the people were mere huts of turf or mud, or the branches of trees, like those of the rudest Indian. There is not in all the extent of that vast empire a single monument, or vestige of any building more ancient than the conquest."

(Ibid, Note 58 to page 298.)

Again: "In all America, however, there is not one animal, tame or wild, which properly belongs to the warm or even the more temperate countries of the ancient continent. The camel, the dromedary, the horse, the cow, were as much unknown in America, as the elephant or the lion. From which it is obvious, that the people who first settled in the western world, did not issue from the countries where those animals abound, and where men, from having been long accustomed to their aid, would naturally consider it, not only as beneficial, but as indispensably necessary to the improvement, and even the preservation of civil society." (Ibid, pages 31, 35, 36, edition of 1817, and included again in an earlier edition, on pages 31 and 32 of 1796.)

Here, then, we have the verdict of science with reference to the question under discussion, just preceding the publication of the "Book of Mormon." At that date it was probably the foremost scientific conclusion, and accepted as such almost universally. Certain it is that it was accepted and taught in the schools of this country as is evident from the following, taken from "The American Universal Geography, or a View of all the Empires, Kingdoms, States, and Republics in the Known World, and of the United States of America in Particular," printed at Boston, Massachusetts, 1793, by Jedediah Morse, A.M., page 75, and answering the question, "But who were they?" (meaning the Indians). This work disposes of the question in the following simple manner: "To

recite all the opinions given in answer to this question, and the reasons to support them, would fill a volume. Doctor Robertson, and the Abbe Clavijero have extensively and learnedly investigated the subject. I can not expect to afford the reader more satisfaction than to give him the results of their inquiries. Doctor Robertson having recapitulated and canvassed the most plausible opinions on the subject comes to the following conclusion." (And the author proceeds to give these conclusions as hereinbefore expressed.)

Science, according to Herbert Spencer, is simply a higher development of common knowledge. It will be the purpose of our next lesson to show how far afield Doctor Robertson wandered in expressing scientifically his deductions concerning the American Indian in relation to his progenitors, to prehistoric America, and the civilizations with their arts and sciences which flourished at different periods on this continent. In a word, it will be shown how utterly unscientific and untenable are his positions when thrown against the truth as revealed in the pages of the divine record.

The foregoing, then, was the teaching of Joseph Smith's boyhood days. Such was the attitude of the public mind toward prehistoric America. Out of this teaching and attitude would naturally come the inspiration for the writing of an entirely different book than the "Book of Mormon" proved to be. This would be true whether Joseph Smith, in and of himself, or any other man, or set of men, had attempted to write a book dealing with prehistoric America. All would have been influenced more or less by the teachings of their day. It is not at all probable, or possible, that any dreamer or speculative genius, could, by conjecture, have so imagined or written anything that might have formed a basis for the production of the "Book of Mormon." But what are the facts in the case? We shall find them to be contradictory and diametrically opposed, as set forth in the book, to all the positions established by scientific research up to the time of, and for years after, the coming forth of the book. We shall find, among other things, that the book clearly sets forth:

First, three civilizations have existed, flourished and decayed, upon parts of the continent, and one on nearly every part.

Second, that the civilization, in so far as the occupancy of the country is concerned, in each instance was from the south to the north.

Third, that the order of the last civilization, unlike any other known country, was reversed. That it did not proceed

in the natural order from the lower to the higher, from the savage to the civilized; but on the contrary, the order was, strange and significant to say the least, from the higher to the lower, from the civilized to the savage.

Fourth, that each of these civilizations possessed the arts and sciences to a remarkable degree.

Fifth, that there was early brought to this continent by the first people the common and domestic animals.

Sixth. that these people, as well as those who came at a later date, builded many large and wonderful cities.

Seventh, that the last great civilization was of Israelitish extraction.

(Note:—The members of the soceity will do well to search the book with a view of ascertaining its positions as pointed out by the seven foregoing statements.)

LESSON III.

LITERATURE.

(October Lesson.)

(Optional)

(Some of Tennyson's Minor Poems.)

Some of Tennyson's poems might almost be styled wisdom literature; at all events they deal with the deep problems of life and death.

"Tithonus," a poem with a Greek name, presents one of life's problems. We have, in this ancient gentleman, one who is destined to live the mortal life, forever, because, forsooth, favored of the gods, he had asked for immortality.

Then he sees all things about him die in season and refresh themselves again, while he alone wanders a "white-haired shadow roaming like a dream."

He watches the spring come forth in all its loveliness and freshness, and in the agony of his soul cries out, "The woods decay, the woods decay and fall,

The vapors weep their burden to the ground,
Man comes and tills the earth and lies beneath,
And after many a summer dies the swan.
Me only cruel immortality consumes;
I wither slowly in thine arms,
Here at the quiet limit of the world."

In this same anguish, Tithonus cries to the gods, to take back their gift, moaning:

"Why should a man desire in any way
To vary from the kindly race of men,
Or pass beyond the goal of ordinance,
Where all should praise as is most meet for all?"

Sometimes we hear people express themselves in a fashion that would lead us to believe that they are just a little like Tithonus. They are like him in that they wish they might live forever, or that their loved ones might live forever.

Tennyson, in using this old Greek legend, would have us understand that no matter how natural and innate the longing for immortality may be, it must come in the manner in which God has provided, and not in a way man might suggest, for death as well as life is of God's order.

The "Ancient Sage" is another poem full of profound thought. The very name suggests wisdom. In the "Ancient Sage" we have the picture of one who has sounded the depths of knowledge and knows that wisdom lies beyond, and who having done so, instructs others thus:

Thou canst not prove the nameless, O my son,
Nor canst thou prove the world thou movest in,
Thou canst not prove that thou art body alone,
Nor canst thou prove that thou art spirit alone,
Nor canst thou prove that thou art both in one.
Thou canst not prove thou art immortal—no,
Nor yet that thou art mortal—nay, my son,
Thou canst not prove that I, who speak with thee,
Am not thyself in converse with thyself,
For nothing worthy proving can be proven,
Nor yet disproven, wherefore thou be wise,
Cleave ever to the sunnier side of doubt,
And cling to faith beyond the forms of faith!

She reels not in the storm of warring words,
She brightens at the clash of "yes" and "no."
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer through the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed mirage!

Many of the most vital truths of existence are not capable of the kind of proof that scholars choose to call scientific; this, no doubt, is one of the reasons why it is impossible to please God without faith.

In "Lady Clara Vere de Vere," we find a stanza reading:

Trust me. Clara Vere de Vere,
From yon blue heavens above us bent,
The gardner Adam and his wife
Smile at the claims of long descent,
Howe'er it be, it seems to me,
'Tis only noble to be good.

"Kind hearts are more than coronets, and simple faith than Norman blood."

The British people accepted this as a statement of Tennyson's democratic outlook on life, nor did they feel that he had marred the statement, even when he was raised to the peerage.

Another quotation from Tennyson, occurring in Locksley Hall, has received marked attention from orators and writers in the decade that has just past. It reads, "I, the heir of all the ages in the foremost files of time."

Here the poet gratefully acknowledges the debt of humanity to a past, rich in religion, philosophy, science, art, and music.

QUESTIONS AND PROBLEMS.

1. Read "Tithonus" through with care, and determine what great lesson it teaches.
2. Do you fancy that living forever in the mortal state could bring happiness to anyone? Give your reasons for the stand you take.
3. John the Revelator and the three Nephites are permitted to remain upon the earth until Christ's second coming. In order to do this, did they undergo any change?
4. What characteristic of the Swan's life leads the poet to say, "And after many a summer dies the swan?"
5. Give evidence of the truth of the statement, "That nothing worthy proving can be proved."
6. How does this support the stand taken by the Latter-day Saints that though they may be unable to prove to another that Jesus is the Christ, yet they may know positively that he is the Christ?

7. What do you think Tennyson meant when he styled us heirs of all the ages?

8. Name some religious leaders of the past to whom we are indebted.

9. Name some musicians of the past whose music still enriches our lives. Some poets. Some artists.

10. Quote lines from Tennyson that indicate his democratic attitude towards life.

LITERATURE (Optional.)

November Lesson.

TENNYSON AND THE LIFE BEYOND.

No poet has put into more delicate and ethereal verse the great eternal questions of life, here and hereafter, than has Tennyson. Two of his very early poems, published in 1830, but later omitted from his English editions—yet used always in the American editions—breathe the heart-shaking doubts which assail all creative minds sooner or later. In his later years, his acceptance and adherence to the established state religion, and the court etiquette of orthodoxy, required of him as poet-laureate, no doubt caused him to withdraw poems of religious dubiety as a matter of taste and court decorum.

At any rate the two poems, "The How and the Why" and "Supposed Confessions," are worth the undivided attention of students and parents now and always, for they voice the spiritual stumblings of youth in every age. Especially should the Latter-day Saints consider them and be prepared, not only to admire and enjoy their exquisite beauty of line, form and imagery, but also to answer to themselves the spiritual problems therein presented.

The whole poem first mentioned is here given, lest some of our students lack a reference book:

THE HOW AND THE WHY.

I am any man's suitor,
If any will be my tutor;
Some think it speedeth fast,
In time there is no present,
In eternity no future,
In eternity no past.
We laugh, we cry, we are born, we die,
Who will riddle me the how and the why?

The bulrush nods unto its brother,
The wheat-ears whisper to each other:
What is it they say? What do they there?
Why two and two make four? Why round is not square?
Why the rock stands still, and the light clouds fly?
Why the heavy oak groans, and the white willows sigh?
Why deep is not high, and high is not deep?
Whether we wake or whether we sleep?
Whether we sleep, or whether we die?
How you are you? Why I am I?
Who will riddle me the how and the why?

The world is somewhat; it goes on somehow:
But what is the meaning of then and now?
I feel there is something; but how and what?
I know there is somewhat, but what and why?
I cannot tell if that somewhat be I.
The little bird pipeth—"why? why?"
In the summer woods when the sun falls low,
And the great bird sits on the opposite bough
And stares in his face and shouts, "how? how?"
And the black owl scuds down the mellow twilight,
And chants "how? how?" the whole of the night.

Why the life goes out when the blood is spilt?
What the life is? where the soul may lie?
Why a church is with a steeple built:
And a house with a chimney-pot?
Who will riddle me the how and the what?
Who will riddle me the what and the why?

In the "Supposed Confessions of a Second-rate Sensitive Mind Not In Unity With Itself," the poet indicates in his very title (thus modified in his later years) the immaturity and lack of spiritual poise which produces the exact mental condition he so vividly portrays. It is a direct challenge of the Atonement as viewed by human standards and mortal manifestations. Read it aloud again and again and then answer, not in scriptural quotations alone, but from the deeps of your own soul-experiences the questions therein propounded.

QUESTIONS.

Why should Tennyson suppress the two poems referred to in these lessons?

What is the established or state church of Great Britain?

Why should Later-day Saints be particularly interested in these two poems?

What do the sectarian churches teach concerning pre-existance? What do we?

What is the sectarian idea of life after death? What is ours?

What do we mean by poise?

What did the poet mean to convey in the words, "a mind not in unity with itself?"

LESSON IV.

SOCIAL SERVICE.

(Required)

Fourth Week in October.

HEALTH

(Home Sanitation.)

"Conservation of human life is to be accomplished in a large part through the practice of sanitary measures."—Marion Talbot.

Sanitation means avoidance of dirt and filth of all kinds, (a) because of its devitalizing effect on the human organism; (b) because bacteria is harmful to health and may lurk in dirt and filth.

General Cleanliness.

(a) Outside:

The casual outsider judges the mental, moral, and social status of a family by the external appearance of the home; to the initiated, something of the general health of a family is also revealed. The desirable country home is located on land well drained, either naturally or artificially, to guard against mud, which is carried on the feet into the house, dried, ground to dust which floats in the air, is inhaled, lacerating the delicate lung tissue, making it susceptible to the action of germs, causing pneumonia and tuberculosis; (b) seepage from outdoor toilets, corrals, etc., into wells and cellars. The stables and other outbuildings are placed far enough from the house to keep away flies, which breed in stable manure. Wastes from the kitchen will be (a) fed to animals as soon as practicable, not allowed to stand about in pails or barrels until they sour and decay; (b) burned; or

(c) dumped on the land far away from the house. Tubs or barrels of water will not be allowed to stand about uncovered, because they, as well as ponds and pools, serve as breeding places for mosquitoes. It is now a well known fact that malaria is contracted through the bite of a certain species of mosquito. When there are outdoor toilets. they will be of the type discussed in the "Farmers' Bulletin" on "The Sanitary Privy." There are, however, a number of indoor toilets on the market, suitable for farm homes, guaranteed to give perfect satisfaction and priced reasonably low.

The problem of the city home is simpler, since the city usually attends to (a) disposing of garbage, and other wastes; (b) keeping streets clean; (c) providing water supply; (d) draining lands. It is the duty of every family to lighten the city's burden as far as possible by meeting every requirement of its sanitary code; e. g., providing covered garbage cans; keeping streets, alleys, and private premises free from refuse of all kinds. Even in cities where provision is made for garbage disposal, one occasionally finds a housewife who throws waste food into the back yard, leaving it there to rot and attract flies to her neighbor's door, as well as to her own.

(b) Inside:

There is nothing like plenty of soap and water and sunshine and light for keeping the house sanitary. The floors are, of course, the first consideration, because all kinds of filth is unwittingly carried in on the shoes. Since rigid laws against spitting on streets and in public places have been so widely enacted, the danger to health from that source has been greatly diminished, but there is still a need for carefully wiping the shoes before entering the house, and for keeping the floors clean, especially in the rooms where food is prepared and served. Cupboards and closets must be overhauled and cleaned often; accumulations of dirt in such places may not cause disease directly, but may weaken the family's resistance to disease. The refrigerator must be washed thoroughly every two or three days, and the drain pipes cleaned out as often as once a week. The kitchen, instead of being a dump, as formerly, for everything not wanted elsewhere, in the house, should be administered with the same standards of cleanliness and order that prevail in a high class biological laboratory.

Care of Food:

Food should be protected from (a) dirty utensils. In a large majority of homes, dishwashing is the least sanitary of all household activities. When the question of inefficient household help is being discussed, one often hears the remark, "Well, anyway, she can wash dishes," but people of discriminating taste know that delicate food flavors are destroyed when foods are cooked in unclean utensils, or served on carelessly washed dishes. Bacteria may lurk in seams and cracks of such utensils and dishes. Plenty of hot water and soap are essential for the dishwashing process, with clean, hot water for rinsing, and plenty of "clean" towels to dry the dishes "immediately" after rinsing. If cloths and towels are to be used more than once they must be washed, rinsed, and dried after each use. (b) Unclean or carelessly washed hands; diseases are sometimes transmitted by means of food handled by (1) diseased persons; (2) those caring for the sick; and (3) carriers of disease. Persons carrying the germs of a disease, (though they may not have a typical or recognizable form of the disease). (c) Dust; besides the objection to dust as such, it may contain spores (seeds) of various molds, which cause food to "spore." (d) Flies; they breed in filth and carry it with them on the hairs of the body and brush-like appendages of the feet. "Typhoid fly" is a title aptly bestowed upon the house fly because of its agency in spreading that disease. Statistics show that typhoid is more prevalent in the country and small towns than in cities. This is attributed to the fact that so little effort is made in the former to keep down flies. Manure and other refuse should not be allowed to accumulate, houses should be screened, and children taught to fear and loathe the fly, and to wage relentless war upon it. (e) Mice; they come into the house from all sorts of unclean places, carrying filth on their feet and in their fur, doubtless at times harmful bacteria as well. They should be hunted mercilessly, and the holes by which they enter stopped up and covered with tin.

Ventilation:

It is now known that the factors which determine the fitness of air for breathing are (a) temperature; (b) moisture content; and (c) movement of air; instead of the carbon dioxide index as formerly supposed. The approved temperature is 68 degrees to 70 degrees F., for living rooms, with lower temperatures for sleeping rooms. Unless the heating

plant makes adequate provision for moisture in the air, the housewife should see that there is always in the living rooms, at least, open pans of water. Where windows are open for change of air, the air currents set up will provide sufficient air movement. There is always passage of air through walls, around door and window casings, etc., the quantity of air or rate of movement depending upon (a) material of which walls are constructed; (b) difference in temperature on the two sides of the walls. This explains why it is not necessary in winter to open windows quite so wide as in summer to secure sufficient air change.

QUESTIONS.

1. Quote Marion Talbot on how conservation of human life is to be accomplished.
2. What is sanitation?
3. In your opinion, is it just to judge the mental, moral, and social status of a family by the external appearance of the home? Why?
4. Discuss the desirable country home under the following headings:
   (a) Land drainage.
   (b) Outbuildings.
   (c) Disposal of wastes.
5. How can you, as a property owner, aid your city government in maintaining a clean city?
6. Explain why it is essential to keep floors clean? Cupboards and closets? Refrigerators?
7. Does your experience and observation lead you to agree with the statement that in the majority of homes dishwashing is unsanitary?
8. Why should dishes be washed clean? Describe the process.
9. Discuss the necessity of only clean hands handling the family's food.
10. Why is dust harmful to food?
11. Discuss the fly in relation to food.
12. Why should mice be excluded from the house?
13. What factors determine the fitness of air for breathing?
14. What is the approved temperature for living rooms?
15. Explain why it is necessary to open our windows wider in summer than in winter to secure change of air?

LESSON IV.
(Required.)
SOCIAL SERVICE
Fourth Week in November.
HEALTH.
(Sanitation, Continued.)

The chief problems with which the house wife is concerned in the broader housekeeping, (that extending beyond the four walls of home), are, (a) water supply; (b) food supply; (c) disposal of wastes.

In country homes all these things are usually under the direct control of the family, which is fortunate, providing these matters are given proper attention. If a spring is the source of water supply, it should be cleaned out, walled up, and then isolated from the intrusion of animals and the chance passerby by means of a high, tight, fence. If the source is a well, it should be protected by a cement or other water-tight curb, extending two or three feet below the surface of the ground to prevent unfiltered surface water flowing in. Uncovered wells should not be tolerated, and the cover should be of such a nature as to prevent drippings from the pump flowing back into the well. Water from open canals and ditches should not be used for drinking purposes unless thoroughly boiled.

Fortunately, much of the food consumed in country homes comes directly from the fields and gardens to kitchen and the problem then becomes one of taking care of the food in a sanitary manner. Farmers' Bulletin No. 375, which may be had by writing the Superintendent of Documents, Washington, D. C., will be found helpful. Many farm homes, however, should improve their methods of milk production. Too often the cows are kept in filth udder deep, are never curried, so that hair falls off into the milk pail; careless boys with dirty hands, are still dirtier overalls, do the milking, sometimes giving the udder and teats a casual brushing, often not. The housewife can exert her influence to secure clean, dry quarters for the cows, with special attention to caring for and washing of the udder and surrounding parts; can insist on the milker having thoroughly clean hands, and on his donning a clean coverall of some sort. She can also provide a covered milk pail.

Pork production is another matter in which the average farm home might improve. Pigs should be provided with clean, dry sties, plenty of pasture room, and clean food. If

wastes from the kitchen are fed they should not be allowed to stand until sour or putrid, since such food can hardly be expected to produce a good quality of meat. The greatest cleanliness should be observed in slaughtering the animals, and preparing the meat for food. Housewives should write the State Dairy and Food Bureau for its regulations governing milk and other food production, and should insist that at least as high a standard be maintained in their homes.

In the country home the kitchen range often proves useful in disposing of such kitchen wastes as cannot be fed to animals. Under no circumstances should the back yard be used as a dump for such wastes. If dish water and other slops are thrown out they should be thrown in a different place each time to prevent soaking and souring of the soil in any one place. As suggested in a former lesson, the sanitary privy described in Farmers' Bulletin No. 463, or some form of chemical closet, should provide for human excreta. Dumps for all kinds of refuse should be at least one-quarter mile from the house.

The problem of the woman in the small town may include doing her utmost to secure water supply and sewerage system for, as the population increases, wells become a less safe source of drinking water, and the increased wastes demand adequate disposal. To be an effective educator the housewife must inform herself as to sources of water supply, method of protecting such sources from contamination; must know the most approved methods of purifying water. Dr. Winslow of the New York State Board of Health said, "We must keep our water shed fairly decent and then use a disinfecting system." She must inform herself on the best methods of disposing of garbage and sewage. She is then in a position to urge the installation of these improvements. The housewife in cities where such systems are already installed needs also the information outlined above in order to judge whether those systems of her city should be improved. The dweller in the city and in the small town each needs to get in touch with the state board of health and learn its sanitary regulations controlling farms, dairies, factories, etc., where food is produced for sale to the public, and those controlling transportation and storing of such foods: she needs also to learn the practices in other states and cities, as well as the best that science has to suggest. She is then in a position to demand that her public servants, the health and sanitary officers, enforce their regulations for the production, transportation and storing of such foods; she needs also to learn the practices in other states and cities, as

well as the best that science has to suggest. She is then in a position to demand that her public servants, the health and sanitary officers, enforce their regulations for the production, transportation and storage of foods of uniformly high quality. She can use her privileges in the political primaries and at the polling places for securing legislation and appropriations which shall raise the standards of food control in her state, and secure able, efficient health and sanitary officers in sufficient numbers to educate producers up to the highest possible standards, and insist that these standards be maintained.

It is possible for almost every housewife to visit the dairy which supplies her family with milk and satisfy herself as to the efficiency of the equipment for cleansing, filling, and capping bottles, the value of the pasturization process employed, the health and cleanliness of the workers; the sanitary conditions of buildings and equipment. She can inspect the markets which supply her city with other food materials, and can refuse to buy from markets which display berries, etc., on the sidewalks with no protection from dust, flies, and wandering dogs. Fruits and vegetables so displayed which are eaten without cooking are especially dangerous to health. The housewife has a right to demand that the floors, shelves, refrigerators, etc., of the market where she makes her purchases be kept clean, and that salespeople be in good health, and clean in person and habits. If the housewives of any community organize with the purpose of securing such conditions they can accomplish more than city ordinances, or boards of health can do.

There are, in general, two types of waste which the city undertakes to dispose of; (a) those from the house, collectively called garbage, and (b) sewage (refuse from water closets, bath tubs, etc.) If possible, garbage should be handled from back alleys, and in laying out new sections of the city, this should be provided for. Collection should be made every day, especially in hot weather, to help abate the fly nuisance. Individuals and community betterment leagues, should urge this necessity on the public health department.

There are various methods of disposing of sewage, e.g., (a) discharging in streams and channels, lakes, bays, etc.; (b) discharging on land; (c) reduction plants; (d) septic tanks, etc. About all any citizen can do is to inform herself on the method employed by her city, and then assure herself that it is not contaminating any source of water supply, or growing crops, or endangering human life and health in any other way.

QUESTIONS.

1. Mention some important problems in the broader housekeeping with which the housewife is concerned.

2. Do you consider the country dweller as fortunate or otherwise in having these problems under control? Why?

3. Discuss proper protection of springs and wells used as sources of family water supply.

4. What can the country housewife do to secure the production of clean milk in her home?

5. Discuss pork production on the farm.

6. Outline methods for disposing of wastes in the country.

7. In what way are these problems complicated for the housewife of the small town?

8. How can she assist in securing necessary improvements?

9. What can any housewife do to assist in securing desirable legislation in sanitary matters? How secure able sanitary officers?

10. For what purposes would you visit the dairy which supplies your family with milk?

11. What requirements do you make of the market where you buy fruits and vegetables?

READINGS.

Reports of the State Board of Health.

Dairy and Food Laws. (Apply to State Board of Health.)

Farmers' Bulletins Nos. 375, 413, 463, 480, 481, 602, 608. (Write Senators or Representatives, or Superintendent of Documents, Washington, D. C.)

"Clean Water and How to Get It."—Hazen.

"The Filtration of Public Water Supplies."—Hazen.

"Sewage Disposal."—Kinncutt, Winslow and Pratt.

"Disposal of Municipal Refuse."—Parsons.

"The Production and Handling of Clean Milk."—Winslow.

"Municipal Sanitation in the United States."—Chapin.

(Apply at public and school libraries.)

Mrs. Jane Rockwell.

Dear Sister:

You have asked some pointed questions about the prevailing sentiment concerning the raise in the price of sugar made by the Utah-Idaho Sugar Company last spring, and the subsequent charge of profiteering preferred against the officials of that company by the United States courts.

First, it is not a political matter. Don't mix politics up in it at all for that has nothing to do with it. Some of the officials are Democrats, some are Republican; the two Democrats that were excused were excused for good and sufficient reasons. Our honored President Grant voted "no" on the proposal, while the other Democrat, Secretary H. G. Whitney, was not in the state when the matter was decided.

Second, sugar was selling for 30 cents everywhere in the east, and our supply of sugar was being shipped out at our low prices, so that Utah markets would soon be empty.

Again, the farmers had demanded and had received a guarantee that they should receive advanced prices for their beets, based on the eastern sugar prices, just as farmers in the south had been guaranteed by the government officials. You know that Utah is an agricultural state and when the farmers prosper, we prosper.

Then let me tell you that sugar from Japan and China is selling right here in Utah today, under the auspices of the United States government, for more than Utah sugar sells for. Why this discrimination? Is it because the Utah-Idaho Sugar Company is owned by our people?

The United States government offers help to farmers and fruit growers in this very Lever act if they are banded together, their work is considered so essential to the life of the nation. Then why should not our Utah farmers be protected in their beet interests?

Finally, the matter itself is regulated by the law of supply and demand. Just study that out.

Don't indulge in bitter criticism of good men about a business transaction which had for its motive the upbuilding of this state and this people. The President of the Church and the Presiding Bishop are in perfect harmony, then why shall we challenge their judgment. Let the apostates rage. "As for me and my house,' 'said loyal old Joshua, "we will serve the Lord." Shall we not say the same?

Susa Young Gates.

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